Studies in the Early Church

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MAP M

The dash and period line shows the boundaries of the Roman province of Galatia, A. D. 40–63.

The dotted line shows the course of the journey described Acts 13, 4 to 14, 26.

The red line shows the probable course of the journey described Acts 15, 2 to 18, 22.

PAUL'S
First and Second Missionary Journeys.

STUDIES

IN THE

EARLY CHURCH

A YEAR'S COURSE OF TWENTY-FIVE LESSONS, PROVIDING A DAILY SCHEME FOR PERSONAL STUDY ADAPTED ALSO TO CLASS WORK

BY

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S. EARL TAYLOR

WITH AN
INTRODUCTION
BY PROFESSOR MARCUS D. BUELL, D. D.

(REVISED EDITION)

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INTRODUCTION

As the successive architects of the vast and magnificent Cathedral at Cologne ever and anon, for more than six hundred years, went back for inspiration and direction to the original working plans of Meister Gerard of Riehl, even so successive generations of Christian teachers, for almost two thousand years, have renewed their spiritual strength and clarified their ideals by fresh studies of the precious historical documents, which record the earliest beginnings of the Church which Christ, the Master Architect, declared he had come to build upon the earth. The reader holds in his hand an invaluable guide to such study of the life of Christ's Church, as reflected in its earliest literature—a subject of study at once difficult, vitally important, and profoundly interesting.

Let me express my satisfaction, not to say my surprise, at the thoroughness, fullness, coherence, and freshness of this scheme of lessons. I regard the work of the utmost value to our preachers, as well as to our more intelligent young people.

Happy the teacher, be he minister or layman, to whom has come the Providential privilege of guiding others in the use of these STUDIES IN THE EARLY CHURCH. The effort here made to assign to each New Testament book its due place and sequence in the Biblical firmament; the copious and precise references to the freshest books of the recognized masters in New Testament learning, and the wise and skillful discrimination made between essentials and non-

essentials, will be found stimulating and suggestive to the best-informed, and abundantly illuminating to the less adequately equipped teacher.

Here is good medicine, and sound regimen for that intellectual and spiritual torpor (if it is not actual atrophy), which threatens the modern preacher and layman alike; a pathological condition induced in the one case by too much speaking, and in the other by too little thinking on the highest things.

Happy the rising generation, and happy the rapidly growing number of intellectually alert Christian people, whom modern methods of studying history have given a yearning for order in their Biblical knowledge to displace chaos, and for whom the old-fashioned whimsical, quizzical, theological debating club, miscalled a Bible class, has lost its attraction—happy are they, if teachers can be found (as assuredly they can be found) to show them in interesting, because logical, sequence, how in the beginning the Christ worked, and how the Father worketh hitherto in his Church, which is the habitation of his Spirit.

MARCUS D. BUELL.

BOSTON UNIVERSITY SCHOOL OF THEOLOGY,
June 18, 1907.

The dash and period line shows the boundaries of the Roman province of Galatia, A. D. 40–63.
The probable course of the journey described Acts 18, 23 to 21, 17 is shown thus
The Voyage to Rome Acts 27 and 28, thus

PAUL'S
Third Missionary Journey,
and the Voyage to Italy.

* Great Syrtis Sandbank of Africa. (Acts xviii, 16, 17).

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OF

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[The Scripture Scheme under Second Day in each Study gives a complete analysis of the Scripture Material of the respective Study.]

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About 30 A. D. to 44 A. D.

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OPENING SUGGESTIONS

The aim of these Studies is to enable those who use the book to master this portion of the Bible, and to impart such a knowledge of the life and work of the early disciples of our Lord as will lead to the highest Christian character and service. **Aim**

The Bible is a book of life. It came from God through life, and thus is able to touch life and lift it Godward. "So shall my word be that goeth forth . . . it shall not return unto me void." True Bible study is certain to produce a more abundant Christian life. **The Bible and Life**

Always and first of all read the assigned Scripture passage for the day, and seek to get out of it what God has therein for your own heart and mind. Even in the few cases where a somewhat extended passage is set for continous reading, read at least some part of it as your first work with the lesson for that day. Use the daily memory verse and aim to memorize some of the other selected passages. **First Point**

The Narrative for the First Day in each Study is planned to give the essential facts, and to present the foremost New Testament thought in an interesting, readable form; while its Scripture quotations, in the exact words of the American Revision, still keep the reader in touch with the Word of God. **The Narrative**

It is suggested that in personal study and in class work home-made maps should be used. It requires neither experience nor the ability of an artist to draw good maps and charts. **Map-drawing**

Directions Each of the two colored maps in the Studies has the lines crossing it forming sections that may be treated as squares. Simply note how many of these are required for any part of the Early Church field which is to be drawn, and make the same number of squares or rectangular sections of such size as will cover the space to be used. Then draw the outlines of the map and locate places with reference to these lines or sections. In drawing Asia Minor (made up of the provinces marked Asia, Galatia, Cappadocia, etc., in the colored maps), and of Greece (marked Achaia), do not follow the smaller indentations of the coast-line, but merely indicate the larger ones, and make the whole very simple, putting in only what is required, and entering few if any names. For Palestine, Map K, on page 20, and the small sketch maps, together with suggestions for map-making, to be found in the several Studies, will provide all further guidance needed to render this feature of the course of peculiar value.

Class Maps Maps should be freely used in all class work. These can be drawn on the blackboard; but since they will be useful in review work, and for later reference, it is suggested that they be drawn on large sheets of paper. Use the reverse side of a Primary Leaf Cluster, or Lesson Roll of a past quarter, or five or ten sheets of manila or printers' paper, fastened together at the top by narrow strips of wood, and colored crayon, or a red and blue pencil, or use the simple water colors to be obtained everywhere, or ordinary black and red ink put on with a small brush. First, sketch lightly in pencil the boundaries of countries or provinces and other features, and then go over the pencil lines with ink or water color, not usually covering the surface with color nor putting in names to any extent. If surfaces are to be colored, use light washes of water color and then strengthen boundary lines with water color or ink. For those

wishing to make maps on muslin or other kinds of cloth, there are prepared cakes of color which can be moistened with water and applied with brush without running in the cloth.

Scripture Story

Many will find it most quickening and helpful to construct a SCRIPTURE STORY OF THE EARLY CHURCH period by arranging the material of the Acts, Epistles, and Revelation in a notebook. Secure a notebook having good quality of paper, and bound as well as you can afford. A ten-cent book will do; but since you will value it highly when your work is finished, procure a substantial book if possible. Then purchase two inexpensive copies of the American Revised Version of the New Testament (minion, 32mo, cloth, red edges, No. 148A, at 10 cents each, prepaid).

Constructive Work

The OUTLINE on pages 5–8 will give the framework. The title of each Part and Study, both properly numbered, are to be entered as they are reached. Then taking the Scripture Scheme found under Second Day in each Study, its several headings or sections including the Scripture reference are to be written in the notebook, under the title of the given Study, and the passages clipped from the New Testaments and pasted under these headings. When the SCRIPTURE STORY is complete, every verse of the Acts, Epistles, and Revelation will have been clipped and pasted in the notebook, giving the analytical arrangement of the whole. After each section of the STORY is made, leave ample space for notes, answers to questions, and other items, before entering the number and title of the next Part and Study, or Chapter, as the sections perhaps better be called. Pictures, maps, and charts can be gathered from papers, magazines, and Sunday-school lesson helps and used as illustrations.

For many years the students of the colleges in all parts of the world have been pursuing courses of Bible

study. They have tried all hours in the day, but it is the consensus of opinion that the best hour in the day is the morning hour, before breakfast, when the soul can spend the first half-hour of the day alone with God in personal, devotional Bible study and prayer.

Morning Devotional Study

Nothing can take the place of private Bible study for personal spiritual growth, when the soul alone meets God face to face, nor can anything take the place of united Bible study at stated periods, when each member of a class adds his contribution to the lesson of the week, and when the enthusiasm of a united effort quickens the heart of the student.

Class Study

It is suggested, therefore, that whenever possible a Bible study class be organized. The organization may be very simple, and the class need not be large. Some one (not necessarily the pastor) should be chosen leader. The leader need not be an authority on Bible study, but must be one who is willing to lead in hard work. Special helps to leaders of Bible study classes, and valuable suggestions may be had free of charge by addressing the Bureau of Bible Study.

Organization

The Bureau of Bible Study has been organized to answer questions, to prepare and send out helps to leaders, and to give direction to this work. All correspondence on Bible study should be addressed to the Bureau of Bible Study, 57 Washington Street, Chicago, Ill.

Bureau

It has been the purpose of the authors to provide Studies in the Early Church which should be complete in themselves, requiring little or no outside help. In fact, the only book strictly needed for the course beyond the text-book, is a copy of the Revised New Testament or Bible, preferably the American Revised Version. This can be obtained, New Testament, from 10 cents upward, prepaid, as previously described; entire Bible, minion, 24mo., without references, prepaid, 35 cents; 8vo, with references (No. 250), prepaid, $1; not prepaid,

Literature

75 cents; Teachers' Bible, bourgeois, 8vo, Egyptian seal, divinity circuit, red-under-gold edges (No. 2,172), prepaid, $2.20, and in other bindings at higher prices. This last has Bible dictionary, concordance, illustrations, and maps, and is especially recommended to leaders of classes. One or more good reference books will greatly assist the student.

[Except the Hastings Bible Dictionary and the Bible Encyclopædia (which can be obtained only from the publishers), all books referred to in this volume can be had of Jennings & Graham, Cincinnati, Chicago, Kansas City, San Francisco; or, Eaton & Mains, New York, Boston, Pittsburg, Detroit.]

Standard or General References

Among these are the following, which compose the list of books throughout the studies for standard and general reference; and which will be referred to by the name or abbreviation that is placed first:

Purves. Christianity in the Apostolic Age. Systematic, concise, conservative. Price, $1.25 net.

Bartlet. The Apostolic Age: Its Life, Doctrine, Worship, and Polity. Fresh, progressive, readable. Price, $2 net.

McClymont. The New Testament and its Writers. A brief but helpful little handbook. Price, 40 cents net.

Blaikie. A Manual of Bible History. Covering, as it does, besides the Apostolic History, the era of the Old Testament and Gospel History, it forms a valuable link of connection between the three text-books of this series. Price, $1.50.

Stevens. The Theology of the New Testament. Very clear, thorough, and comprehensive. Price, $2.50 net.

Ramsay (*St. P.*). St. Paul the Traveler and the Roman Citizen. Original, masterly, epoch-making. Price, $3.

C. H. Conybeare and Howson. The Life and Epistles of St. Paul. The standard for the past generation and still valuable. Price, $1.

Stalker. The Life of St. Paul. Written with rare literary charm, brief, scholarly, and suggestive. Price, 60 cents.

Farrar (*St. P.*). The Life and Works of St. Paul. Rhetorical, brilliant, informing. Price, $2.

Farrar (*E. D.*). The Early Days of Christianity. Covers the other New Testament writers of this period, aside from Paul. Price, 50 cents net.

Shaw. The Pauline Epistles. The well-reasoned and conservative conclusions of an earnest, present-day student of Paul's life and writings. Price, $3.50 net.

Bruce. St. Paul's Conception of Christianity. Rich in stimulating insight and interpretation. Price, $2.

Findlay. Article, "Paul the Apostle," in the Hastings Bible Dictionary. A complete, up-to-date summary.

George Milligan. The Theology of the Epistle to the Hebrews. A fine and well-balanced study of all the problems presented by this Epistle. Price, $2 net.

Patrick. James the Lord's Brother. Fresh and broad in treatment. Price, $2 net.

Davidson. St. Peter and His Training. Temple Series of Bible Handbooks. Convenient and attractive little biographical volumes. Price, 30 cents net.

Benham. St. John and His Work. Same as above.

William Milligan. Lectures on the Apocalypse. Judicious, clear, helpful. Price, $1.50.

Ramsay (*Letters*). The Letters to the Seven Churches. Presenting, with notable wealth of detail, the local atmosphere and setting of the letters in the book of Revelation, which John addresses to the seven Churches in cities of the province of Asia. Price, $3 net.

Hast. Bib. Dict. Dictionary of the Bible, edited by James Hastings. In general, it embodies a high standard of reverent scholarship, and represents a moderate, mediating position. Four regular volumes and extra volume. Sold only by subscription.

Bib. Ency. The Bible Encyclopædia and Scriptural Dictionary, edited by Bishop Samuel Fallows. Three volumes. Sold only by subscription.

Other works to which considerable reference is made: Secondary References

N. C. B. The New-Century Bible. General editor, W. F. Adeney. Nine of the fresh, compact little volumes by as many recent writers bear upon this period. They resemble in size and adaptation to popular use the *Cam. Bib.*, the Cambridge Bible for Schools and Colleges, which work is also highly commended. Price per volume for The New-Century Bible, 75 cents.

Ropes. The Apostolic Age. Price, $1.50 net.

Dobschütz. Christian Life in the Primitive Church. Price, $3 net.

Dods. An Introduction to the New Testament. Price, 75 cents net.

Adeney. The Theology of the New Testament. Price, 75 cents net.

Moffatt. The Historical New Testament. Price, $4.50 net.

Farrar (*M. B.*). The Messages of the Books. Price, $3.50.

Stifler. An Introduction to the Study of the Acts of the Apostles. Price, 75 cents net.

Rackham. The Acts of the Apostles (in the Westminster Commentaries). Imported only. Price, $4.50 net.

Meyer. Commentary. Price, per volume, $3.

Exp. Gr. Test. Expositor's Greek Testament. The volumes, such as Volume II, having Knowling on the Acts, Bernard on 1 Corinthians, and others, and Volume III, giving Rendall on Galatians, and others, are of special value to ministers. Price, per volume, $7.50.

Exp. Bib. The Expositor's Bible. Price, per volume, $1.50.

Ramsay (*C. R. E.*). The Church in the Roman Empire. Price, $3.

Ramsay (*Studies*). Pauline and Other Studies in Early Christian History. Price, $3 net.

Sabatier. The Apostle Paul. Price, $2.

Matheson. Spiritual Development of St. Paul. Price, 90 cents net.

Bird. Paul of Tarsus. Price, $2.

Hist. Geog. (*H. L.*). The Historical Geography of the Holy Land. George Adam Smith. Price, $4.50.

Calkin. Historical Geography of Bible Lands. Price, $1 net.

MacCoun. The Holy Land in Geography and in History. Two volumes. Price, $2.

Hurlbut. Bible Atlas; a Manual of Biblical Geography and History. Price, $1.50.

Bib. Dict. Any good Bible Dictionary. That by J. D. Davis is useful for one of moderate cost. Price, $2 net.

A. V. Authorized Version; R. V. Revised Version; Am. V. American Revised Version.

Reference Library A Bible Study Reference Library will be found invaluable to individuals and classes pursuing this or similar courses of study. Carefully selected reference library lists, made up from the above list of books, with price for each set, will be sent on application to the Bureau of Bible Study, 57 Washington Street, Chicago, Illinois.

Story To any student who may care to attempt the writing of the story of the Early Church, or some part of it, or the life of Paul or some other apostolic leader, the following suggestions are made:

Audience and Aim Select a definite audience and propose to yourself a definite aim. These are some of the dedications that may be used in such work: "To a student who honors Christ's Church but has not entered His service;" "To

a skeptical friend;" "To an indifferent friend;" "To an uneducated man;" "To a little child;" "To my twelve-year-old brother."

Suggestive Books

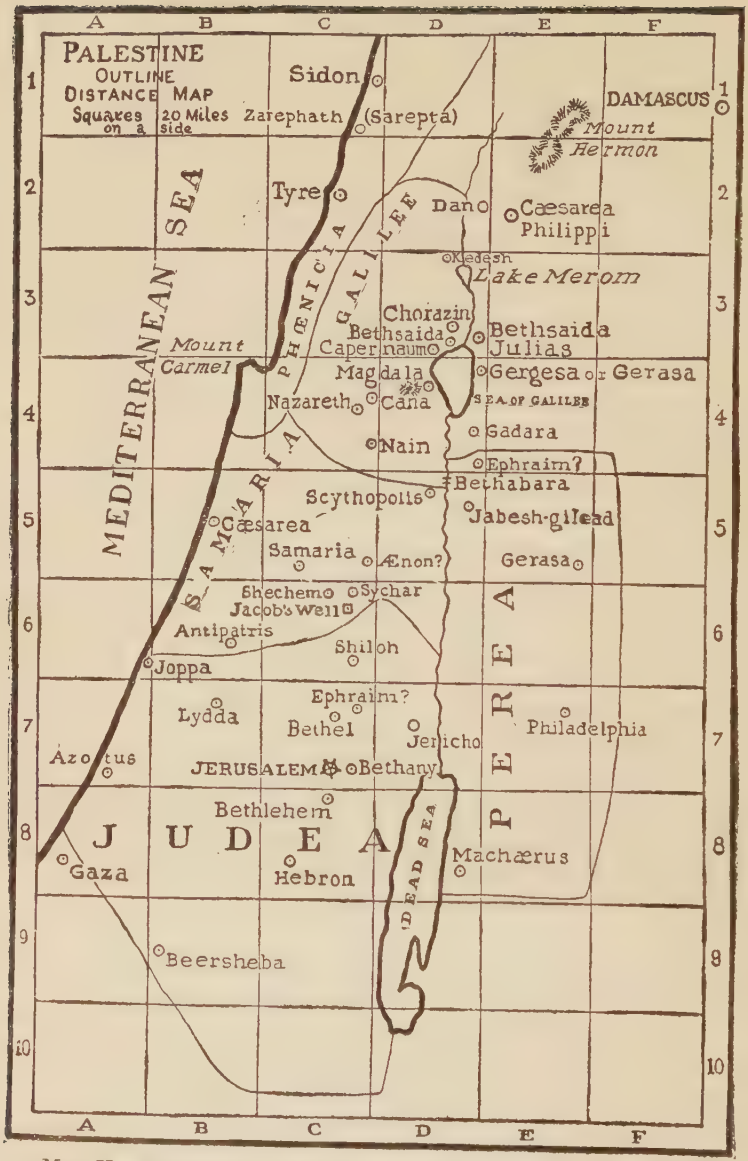
Paul of Tarsus, by Robert Bird, written in brief, bright sections, with picturesque titles and touches of description, or one of the little volumes on *St. Peter* or *St. John*, in the Temple Series of Bible Handbooks, would form an excellent model for such work, and the life of Paul by Farrar or Stalker indicates how the choice of words and power of insight can impart a beauty and charm to every feature of these early scenes and their busy actors.

Acknowledgment

In closing these Opening Suggestions, we wish to make special acknowledgment of our obligations to Professor Marcus D. Buell, D. D., of the School of Theology of Boston University, for reading the book in manuscript, writing an Introduction, and giving the invaluable aid of his critical judgment, and to Professor R. H. Walker, D. D., of Delaware, O., for his preparation of the postlude at the end of the Narrative in each Study, and to thank these and others for many helpful suggestions.

Right View

While the scholars just named are in full sympathy with the general tenor and teachings of this work, it is, of course, to be understood that neither of them is committed by it to any of the opinions upon controverted topics herein expressed.



Map K. Palestine Outline for Map-drawing and Distance

CHRONOLOGY

OF

THE EARLY CHURCH[1]

PART I

Rise of the Jewish Christian Church — Instruction from James

	Month or Season	Year A. D.
The Ascension of Christ	Thursday, May 18[2],	30
Day of Pentecost, and coming of the Holy Spirit,	Sunday, May 28,	30
Appointment of seven Helpers (called Deacons)		? 32
Martyrdom of Stephen		? 32
Spread of the Jewish Christian movement through Palestine and Syria		32–44
James the Lord's Brother, the acknowledged leader of the Jerusalem Church		35–61
Martyrdom of James the Apostle	spring,	44
Death of Herod Agrippa I	After the Passover, spring,	44
Epistle of James written		? 44–50
Martyrdom of James, the Lord's Brother		61

[1] It is to be understood that certainty attaches to only a few dates in the Early Church, and that this working Chronology represents careful estimates made by weighing the evidence for the dates of many of the events presented by eminent scholarly writers. Those so used are chiefly Ramsay (St. P.); Ramsay (Studies), Capter XIV, "The Pauline Chronology"; C. H. Turner, Hast. Bib. Dict., art. "Chronology of the New Testament"; arts. "John the Apostle," "Paul the Apostle," and "Peter (Simon)"; Purves; Bartlet; Moffatt; Rackham, cxii-cxv, "Chronology of the Acts"; with consultation of the remaining Early Church literature. Where more than usual uncertainty attaches to a date it is preceded by an interrogation mark.

[2] Estimate of S. J. Andrews, *Life of Our Lord*, pages xxvii and 637.

PART II

THE CHURCH CROSSES THE THRESHOLD OF THE GENTILE WORLD

	Month or Season	Year A. D.
Conversion of Paul	Traditional day, January 19	? 32
Paul's first visit after conversion to Jerusalem (in the third year, Gal. i. 18, 19)		? 34
Peter's visit to Cornelius at Cæsarea—the Gentile Pentecost		? 36
Paul's Jewish Christian ministry in Cilicia		? 34–42
Gentile Christian movement at Syrian Antioch, and a year's labor there by Barnabas and Paul		43, 44
Paul's second visit to Jerusalem (in the fourteenth year, Gal. ii. 1–10)		45, 46
First Missionary journey begun, from Syrian Antioch,	spring,	47
Missionary progress through the Island of Cyprus,	spring–summer,	47
Journey to Pisidian Antioch	July–August,	47
Work at Pisidian Antioch	? August–November,	47
Work at Iconium	? November, 47–June,	48
Work at Lystra	? July–September,	48
Work at Derbe	? September–December,	48
Return visit to Lystra, Iconium, and Pisidian Antioch, organizing the Churches	? December, 48–May,	49
Sojourn or work in Perga	? June,	49
First Missionary Journey completed, by return to Syrian Antioch[1]	? July,	49
Paul's contention with Peter at Antioch, autum or winter,		49
Paul's third visit to Jerusalem—Jerusalem Council,	January–March,	50

PART III

THE CHURCH ENTERS EUROPE—PAUL'S FIRST SIX LETTERS

Second Missionary journey begun, from Syrian Antioch,	spring,	50
Paul's visit to the Churches in South Galatia,	June–October,	50

[1] Dates for the First Missionary Journey are chiefly those proposed by Ramsay (C. R. E.), 61–73.

	Month or Season	Year A. D.
Paul enters Europe	Autumn,	50
Work at Philippi	? October–December,	50
Work at Thessalonica	? December, 50–May,	51
Work at Berœa	? May–August,	51
Work at Athens	? August–September,	51
Paul's first extended period of ministry at Corinth	September, 51–February,	53
First Epistle to the Thessalonians, written at Corinth	? November–December,	51
Second Epistle to the Thessalonians, written at Corinth	? January–March,	52
Paul's fourth visit to Jerusalem, at the Passover	March,	53
Second Missionary journey completed by return to Antioch[1]	April,	53
Epistle to the Galatians, written at Antioch	? April–May,	? 53
Third Missionary journey begun, from Syrian Antioch	May–July,	53
Paul's extended period of ministry at Ephesus	? October, 53–March,	56
First Epistle to the Corinthians, written at Ephesus	? spring,	55
Paul goes from Ephesus into Macedonia	? spring,	56
Second Epistle to the Corinthians, written in Macedonia	? summer,	56
Paul goes from Macedonia to Corinth	autumn,	56
Paul's second extended period of ministry at Corinth	autumn–winter,	56, 57
Epistle to the Romans, written at Corinth	? January–February	57
Third Missionary journey completed, Paul's course from Corinth to the Feast of Pentecost at Jerusalem	March–May,	57

PART IV

THE WORLD-WIDE CHURCH UP-BUILT BY THE AMBASSADOR IN CHAINS—PAUL'S LAST SEVEN LETTERS

Paul' closing contests at Jerusalem	April–June,	57
Paul's two years' detention at Cæsarea	June, 57–August,	59
Paul's journey to Rome	August, 59–January,	60

[1] Dates for the Second Missionary Journey are mainly those proposed by Ramsay (St. P.), 174–265.

	Month or Season	Year A. D.
Paul's two years' detention at Rome,	January, 60–January,	62
Epistles to Philemon, to the Colossians, and to the Ephesians, written	? January–February,	61
Epistle to the Philippians, written	? October–December,	61
Paul's trial and release	? December, 61–February,	62
Paul's supposed journey to and labors in Spain,	? February, 62–May,	? 63
Return to Ephesus	? May–June,	? 63
Journey to Macedonia	? July–August,	? 63
First Epistle to Timothy, written in Macedonia,	? June–August,	? 63
Paul's visit with Titus to Crete	? August–September,	? 63
Paul's third period of extended ministry at Corinth,	? October, 63–June,	? 64
Epistle to Titus, written at Corinth	? July–August,	? 64
Paul goes to Nicopolis	? September,	? 64
Paul is arrested and taken to Rome	? October,	? 64
Second Epistle to Timothy, written at Rome	? October,	? 64
Paul's martyrdom at Rome	? December, 64–January,	? 65

PART V

THE CHURCH INSTRUCTED BY PETER AND JUDE

Peter at the Jerusalem Council	January–March,	50
Supposed labors in Syria		? 50–57
Possible labors in eastern and northern Asia Minor, 1 Pet. i. 1		? 57–63
Supposed presence in Rome, perhaps in hiding, when Paul was martyred		? 63–67
First Epistle of Peter, written at Rome	? winter,	? 65–66
Second Epistle of Peter, written at Rome	? winter,	? 66–67
Peter's martyrdom at Rome	? autumn or winter,	? 67
Epistle of Jude written		? 70–80

PART VI

THE CHURCH INSTRUCTED BY THE EPISTLE TO THE HEBREWS, THE SYNOPTIC GOSPELS, AND THE ACTS

Epistle to the Hebrews written	65–69
Gospel of Mark written	65–70

	Month or Season	Year A. D.
Gospel of Matthew written		67–75
Gospel of Luke written		70–80
The Acts of the Apostles written		72–82

PART VII

THE CHURCH INSTRUCTED BY JOHN

John at Jerusalem at the time of Paul's second visit, Gal. ii. 9	45, 46
John's supposed removal to Ephesus	? 65
John's banishment to the island of Patmos	? 73–75
Apocalypse, probably written at Ephesus	? 77
First, Second, and Third Epistles of John, written at Ephesus	? 88–92
Gospel of John, written at Ephesus	? 92–95
Death of John	95–100

THE FOUR PERIODS AND GROUPS OF THE PAULINE EPISTLES.

While the thirteen Epistles of Paul, as given in the preceding Chronology, were produced in the thirteen years, from the autumn or winter of 51 A. D. to the autumn of 64 A. D., they are clearly assigned by many students and writers to four distinct periods, each separated from the others by an interval of a year or more. By their character also, the Epistles written at each of the four periods form a group which can be distinguished from the other groups.

(1) Group I, made up of First and Second Thessalonians, written about 51-52 A. D., show the simple, unstudied stage before the doctrinal issues had arisen, and when the expectation of Christ's near return colored the life and thought of the Church. They have been called the Primer or Missionary Epistles, or, to use a long word, which means that they deal with Last Things, the Eschatological Epistles.

(2) Group II, composed of Galatians, First and Second Corinthians, and Romans, written about 53-57 A. D., spring from the era of agitation and argument over the question of Jews and Gentiles as related to the salvation in Christ. They are the Great or Controversial Epistles.

(3) Group III, embracing Philemon, Colossians, Ephesians, and Philippians, written about 61 A. D., near the close

of Paul's two years' detention at Rome, can best be named from that fact, and are called the Captivity or Prison Epistles, though they are also called the Christological Epistles. In two of them, Colossians and Ephesians, the apostle's thought, through the spirit, takes a cosmic range, and reaches the utmost limits.

(4) Group IV, composed of First Timothy, Titus, and Second Timothy, written about 63-64 A. D., just before the departure of the great leader to his reward, bring Paul's thought back to the immediate conditions and needs of the Churches and the apostolic delegates charged with their care, and are appropriately called the Pastoral Epistles.

CHRONOLOGICAL TABLE OF PAUL'S EPISTLES.

	Month or Season	Year A. D.
GROUP I—THE MISSIONARY OR ESCHATOLOGICAL EPISTLES.		
First Epistle to the Thessalonians, written at Corinth,	? November–December,	51
Second Epistle to the Thessalonians, written at Corinth,	? January–March,	52
GROUP II—THE GREAT OR CONTROVERSIAL EPISTLES.		
Epistle to the Galatians, written at Antioch,	? April–May,	? 53
First Epistle to the Corinthians, written at Ephesus,	? spring,	55
Second Epistle to the Corinthians, written in Macedonia	? summer,	56
Epistle to the Romans, written at Corinth,	? January–February,	57
GROUP III—THE CAPTIVITY OR CHRISTOLOGICAL EPISTLES.		
Epistle to Philemon, written at Rome,	? January–February,	61
Epistle to the Colossians, written at Rome,	? January–February,	61
Epistle to the Ephesians, written at Rome,	? January–February,	61
Epistle to the Philippians, written at Rome,	? October–December,	61
GROUP IV—THE PASTORAL EPISTLES.		
First Epistle to Timothy, written in Macedonia,	? June–August,	? 63
Epistle to Titus, written at Corinth,	? July–August,	? 64
Second Epistle to Timothy, written at Rome,	? October,	? 64

STUDIES IN THE EARLY CHURCH

"An account of the course which the criticism of the New Testament, and the consequent constructions of the history of the Apostolic Age have taken in modern times, would show that there has been a steady return on the part of most investigators toward the acceptance, in the main, of the dates to which tradition has assigned the origin of the books out of which apostolic history must be ascertained."

GEORGE T. PURVES.

"Luke had in view the great object to trace the gradual expansion of the Church from its first beginnings as a seeming phase of Judaism to its full development as a catholic communion, in which there was to be no distinction between Jew and Gentile, and where the law, on which the former prided himself so greatly, was to be superseded by the grace of God freely offered in the gospel." J. A. MCCLYMONT.

"Great historians are the rarest of writers. By general consent the typical example of the highest class of historians is Thucydides, and it is doubtful whether any other writer would be, by general consent, ranked along with him. . . . While recognizing the risk, and the probable condemnation that awaits the rash attempt, I will venture to add to the number of the critics by stating in the following chapters reasons for placing the author of Acts among the historians of the first rank. . . . I shall argue that the book was composed by a personal friend and disciple of Paul, and if this be once established there will be no hesitation in accepting the primitive tradition that Luke was the author." WILLIAM M. RAMSAY.

"The ship of the gospel may be said to have 'lain in the stocks' till Paul awoke. It was he who, by God's grace, launched it abroad into the deep. . . . The gospel given him was not for the Jews alone, but for all God's children on the face of the earth. . . . Herein lay the possibility of converting the nations, and bringing all men to the feet of God." R. D. SHAW.

"Peter's early speeches, and Stephen's apology; the Epistles to the Galatians, the Romans, the Hebrews; the Johannine Epistles and Gospel—what are these but fingerposts in the pilgrimage by which the Apostolic Age entered more fully into the Gospel of Christ?" JAMES VERNON BARTLET.

PART I

THE RISE OF THE JEWISH CHRISTIAN CHURCH—INSTRUCTION FROM JAMES

FIRST WEEK

THE CHRISTIAN CHURCH A NEW CREATION OF THE HOLY SPIRIT

STUDY I.—First Day. Memory Verse, Acts i. 8.
Read Acts i. 1-14.

Narrative.

Period and Meaning of the Early Church

The Early Church has for its period the time from Christ's ascension to the death of the apostle John. While the beginnings of the Christian Church may be regarded as occurring during the ministry of Christ, the Early Church, in its actual extension, began with Pentecost, when the words of our Lord at the last Supper, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever" (John xiv. 16), and his further words before his ascension, "Ye shall receive power, when the Holy Spirit is come upon you" (Acts i. 8), had their real fulfillment. The Gospels make known the historic Christ, manifest in the flesh; while the Acts, the Epistles, and the book of Revelation make known the living Christ,[1] manifest in the believer

[1] In speaking of Paul, Shaw, 16, uses the words, "He declares the living Christ revealed to him in the solemn experiences of his own soul and in historic fact."

and the Church. And this is also the work of the Spirit, since Christ said, "He shall bear witness of me. . . . He shall glorify me: for he shall take of mine, and shall declare it unto you" (John xv. 26; xvi. 14).

The Waiting Company

Among the first scenes of Luke's second work is the company of disciples, in number about one hundred and twenty, gathered in "the upper chamber" in obedience and prayer. There should be noted the eleven apostles, the women who have attended Christ, his mother, and, as a new group in the circle of faith, "his brethren." At the

Matthias Chosen

suggestion of Peter, Matthias is chosen by lot to take the place of Judas. The incident shows that Christ left the details of organization in the Church to his disciples, with a large measure of liberty. Acts i. 12-26.

Pentecost

On the day of Pentecost the promised advent of the Holy Spirit occurred. This being one of the three great Jewish festivals, there came to Jerusalem Jews and proselytes "from every nation under heaven." It fell on the fiftieth day after the day of sheaf-waving following Passover Sabbath,[1] and was a thanksgiving for the gathering of the harvest. According to tradition, it also commemorated the giving of the law. The Spirit revealed himself among the Christian company in their place of assembly, to the ear, by "a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting;" and to the eye, by "tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues as the Spirit gave them utterance." Acts ii. 1-4.

The People Amazed

Peter's Sermon

"And when this sound was heard, the mutitude came together, . . . and they were all amazed. . . . But others mocking said, They are filled with new wine." But Peter, now prepared by the Spirit, stood forth and spoke to the multitude with such incisive and thrilling power,

[1] Hast. Bib. Dict., art. "Pentecost."

that three thousand were converted and baptized. Acts ii. 5-41.

The New Creation

As a result of the outpouring of the Holy Spirit, there appears as a fresh creation the primitive life and fellowship, pictured in the early chapters of the Acts, where the record of it alternates with accounts of the first currents of opposition to the new faith, presented in the next Study.

The Bond of Love

That which is most notable at the birth of the Church is an intense religious love and joy. All who posssess true faith are united to Christ, who lived in divine sympathy and lowly service among men. Devotion to him forms the bond of brotherhood.

Primitive Fellowship

The first Christians still regarded themselves as Jews,[1] continuing to visit the temple, holding their membership in the synagogues, and "having favor with all the people." (Acts ii. 46, 47; vi. 9.) But, at the same time, their union with each other was even more intimate and real, for as Christians they were "of one heart and soul," and "continued steadfastly in the apostles' teaching and fellowship, and in breaking of bread and in prayers." (Acts ii. 42; iv. 32.)

Signs of Unity

So all-controlling was their oneness of life that it soon resulted in a community of goods. This feature was entirely spontaneous and free, and after it had served its purpose as an object-lesson, it passed away as quietly and spontaneously as it came.[2] A more permanent sign of unity was the holy supper, probably observed in the evening, at the close of a common meal.

Power to Work Miracles

To the leaders of the primitive faith was given the power to work miracles. Thus, as Peter and John were entering the temple, Peter's word to the lame man invok-

[1] Davidson, 94.

[2] It may be said to have remained in principle in the alms or collections gathered for the poor in the Early Church, as by Paul among Gentile Christians for the needy disciples in Judea (Rom. xv. 25, 26), which, as is noted by Rackham, page 42, the apostle calls a communion or fellowship (2 Cor. viii. 4).

ing "the name of Jesus Christ of Nazareth," resulted in his cure, so that he leaped up and "entered with them into the temple, . . . praising God." "They even carried out the sick into the streets, and laid them on beds and couches, that, as Peter came by, at least his shadow might overshadow some one of them. And there also came together the multitude from the cities round about Jerusalem, bringing sick folk, and them that were vexed with unclean spirits: and they were healed every one." Acts ii. 43; iii. 4-8; iv. 21, 22; v. 15, 16.

The Scene Shadowed

Under these conditions the primitive Church made steady and rapid progress. (Acts ii. 47; iv. 4; v. 14; vi. 7.) Yet the bright scene of dawning Christianity was shadowed by the falseness and tragic fate of Ananias and Sapphira (Acts v. 1-11), and the danger to Church harmony which grew out of race feeling; for "there arose a murmuring of the Grecian Jews against the Hebrews, because their widows were neglected in the daily ministration. And the twelve called the multitude of the disciples unto them, and said, It is not fit that we should forsake the word of God, and serve tables. Look ye out therefore,

Seven Helpers Chosen

brethren, from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business. But we will continue steadfastly in prayer, and in the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaus a proselyte of Antioch; whom they set before the apostles: and when they had prayed, they laid their hands upon them." Acts vi. 1-6.

Every incident selected by the author of the Acts for narration is regarded by him as representative, and stands for some new turning-point in the development of the Church.

STUDY I.—SECOND DAY. Memory Verse, Acts ii. 4.

Read Acts ii. 1-13. Luke, a physician and Gentile, perhaps of Philippi or Syrian Antioch, closely associated with St. Paul from about 50 A. D. to the close of the apostle's life, is the author of the Acts, as well as the Gospel of Luke, to which he refers as the "former treatise" (Acts i. 1). He addresses Theophilus, who is supposed to be a Roman official and a Christian.[1] For further statement regarding the Acts see Study XXIII. Augustine called Pentecost the "birthday" of the Holy Spirit. As Christ was existent before he became incarnate and was born at Bethlehem, so the Holy Spirit was existent and even present in the world before his definite advent at Pentecost. He now came in a peculiar way to dwell within believers and to act as the divine representative in the Church on earth.

SCRIPTURE SCHEME.

Preface, Acts i. 1, 2; Christ's closing instructions and ascension, i. 3-11; The Church in prayer and council, i. 12-26; Advent of the Spirit, ii. 1-4; The people astonished, ii. 5-13; The first sermon, ii. 14-36; The converts, ii. 37-41; The primitive Church instructed, ii. 42; vi. 2-4; Its fellowship, love, and worship, ii. 44-46; iii. 1; iv. 32-37; vi. 1; Its power to work miracles, ii. 43; iii. 2-10; v. 12-16; Its growth, ii. 47; vi. 7; Hypocrisy punished, v. 1-11; Seven helpers chosen, vi. 5, 6.

STUDY I.—THIRD DAY. Memory Verse, Acts ii. 33.

Read Acts ii. 14-41. Notice that Peter's sermon, perhaps the most effective one ever preached, honors three things: the Scriptures, the Christ, and the Holy Spirit. The Spirit can always use the written and the living Word in preparing men for the kingdom of God.

MAP AND LESSON OUTLINE.

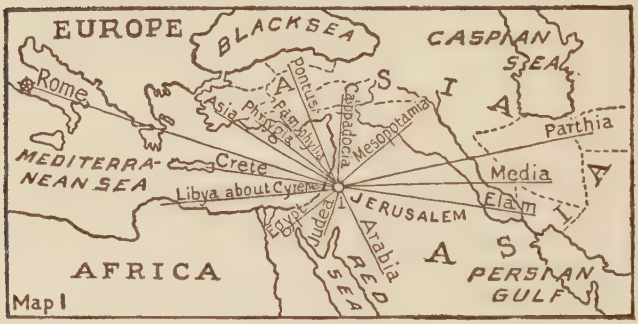
The Early Church, from Pentecost till the death of John. Disciples waiting in the upper room.

[1] Bartlet, 170, 410, 415.

Matthias chosen in place of Judas.
The coming of the Holy Spirit.
Peter's sermon brings conviction.
Three thousand converted and baptized.

1. Jerusalem the center from which Christian light spreads, beginning with Pentecost (30 A. D.).

The Church a new creation of the Holy Spirit.
Divine, religious love the bond of brotherhood.
Jewish Christians form the foundation.
Evidences of the unity of all the disciples.
Apostles having power to work miracles.
Lame man cured, and Peter's address.
The scene shadowed, and the seven helpers.



MAP 1. FROM ROME TO PARTHIA
Gospel Light Spreading from Jerusalem

The student, in notebook, or in THE SCRIPTURE STORY OF THE EARLY CHURCH, and the class artist, for the class hour, can enlarge Map 1, extending from Rome eastward to the country of the Parthians; and by lines from Jerusalem as a center to the locations from which the peoples present at Pentecost had come (Acts ii. 9-11), it can be indicated how widely, and how fully in every direction, the new gospel light would be carried, when the peoples returned to their homes. Jerusalem is a strategic center, as respects Asia, Europe, and Africa.

STUDY I.—Fourth Day. Memory Verses, Acts ii. 46, 47.

Read Acts ii. 42-47; iv. 32-37. In these passages five features in the life of the first Christians may be noted: 1. Instruction. This properly follows discipleship and baptism, according to Christ's words in Matt. xxviii. 19, 20. 2. Christian fellowship, than which nothing tends more fully to inspire the soul. 3. The Lord's Supper. 4. Prayer. 5. Community of goods.

General References.

Purves, secs. 1-49; Bartlet, i—xliv, 1-18, 23-25, 27-29, 459-480, 493-496; Blaikie, 451-454; McClymont, 41-45; Stevens, 258-275; Ramsay (St. P.), 19-28, 363-365, 372-375; C. H., 69; Shaw, 12-16; Davidson, 91-97; Benham, 40, 41; Patrick, 76-79.

STUDY I.—Fifth Day. Memory Verse, Acts iii. 6.

Read Acts iii. 1-10; v. 12-16. The readings now turn to the miraculous power given to the apostles, of which the healing of the lame man is a carefully described example. Then follows the more general statement as to miracle-working, with notice of its extension to cases brought from towns outside of Jerusalem.

Topics for Personal Investigation and for Assignment in Class Work.

1. The descent and dispensation of the Holy Spirit. Matt. iii. 11; John xvi. 7; Acts i. 5; ii. 1-4, 16-18, 33; xi. 15, 16.

2. St. Luke as a man and writer. Ramsay (St. P.), 1-28, 200-210, 386-390; Rackham, xv—xxxvi; Hast. Bib. Dict.

3. The Jews. Bartlet, xxi—xxxi; C. H., 14-17, 26-29; Stalker, 73-75; Farrar (St. P.), 65, 76; Bib. Dict.

4. Proselytes of different classes. C. H., 28, 29; Ramsay (St. P.), 43; Orr, *The Early Church*, 5.

5. The Apostles, nature of their office and authority. Purves, secs. 7, 24-26; Bartlet, 11; Hast. Bib. Dict., I, 126, 432-438.

6. The Lord's Supper; frequency, time, place, manner of observance, at this period. Bartlet, 465-471.

7. The Temple and the Beautiful Gate. Rackham, 46, 47; Hurlbut, 140, 141; Bib. Dict.

8. The Church, early use and meaning of the term. Purves, sec. 100; Bartlet, 18, 28, 29, 459, 460.

9. Barnabas. Farrar (St. P.), 132-134, 161, 162, 189-195; Bib. Dict.

10. The exact office of the seven men chosen. Hast. Bib. Dict., art. "Deacon."

STUDY I.—SIXTH DAY. Memory Verse, Acts v. 11.

Read Acts v. 1-11. The language of Peter (verse 4) makes it plain that the devotion of one's property was a wholly voluntary matter, and that the divine judgment which Ananias and Sapphira called down upon themselves was entirely due to their own motives and actions. Verses 5 and 11 and ii. 43, show that there is a place for fear as well as love in Christianity. Note the first use in the Acts of the term "church" (verse 11).

QUESTIONS FOR WRITTEN ANSWERS.

1. What two books did Luke write?
2. To whom does he dedicate or address both writings?
3. Where was the work of witnessing to begin?
4. What was to be its geographical limit?
5. In what ways was the coming of the Holy Spirit manifested?
6. Who are meant by Grecian Jews (Acts vi. 1)?
7. Give four or five reasons for the success of the primitive Church.

STUDY I.—SEVENTH DAY. Memory Verse, Acts vi. 7.

Read Acts vi. 1-7. This passage, like those of the three preceding days, bears upon the inner order and economy of the Church. It is remarkably full of light upon a wide range of points, and will repay most careful study.

Personal Thought.

"To you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him." Acts ii. 39.

Is there any limit to this promise? Am I conscious of the presence of the Holy Spirit in my life? Do I work with a power which can not be explained on human grounds, or am I powerless to accomplish spiritual results? Can a spiritual work be done apart from the Holy Spirit? Have I received him?

THE FIRST WAVES OF PERSECUTION

STUDY II.—First Day. Memory Verse, Matt. x. 20.
Read Matt. x. 16-23.

Narrative.

A New Spiritual Force

"I came not to send peace, but a sword." "If they persecuted me, they will also persecute you." "New wine must be put into fresh wine-skins."[1] These sayings of Christ revealed the certainty that the peaceful relations of the primitive Church with Judaism could not continue. Though the disciples were Jewish in their adhesion to synagogue and temple and devotion to prayers, they were also fervent in preaching Jesus and the resurrection. At first they were borne with by the Jewish leaders, as forming merely one more sect, perhaps in common thought resembling the Essenes.[2] But soon a radical difference was manifest. These other Jewish religionists lived for the most part quietly at a distance from Jerusalem, but the Christians lived in the capital itself, and soon began to stir the city profoundly by public discourses and miracles.

Sadducees Alarmed

The first signs of friction came when Peter preached the sermon recorded in Acts iii. 11-26, in Solomon's Porch, after the healing of the lame man, as given in the last lesson. Very naturally the first note of alarm arose from the Sadducean national office-holders. "And

First Arrest

[1] Matt. x. 34; John xv. 20; Luke v. 38.
[2] Bartlet, 20, 222.

as they spake unto the people, the priests and the captain of the temple and the Sadducees came upon them, being sore troubled because they taught the people, and proclaimed in Jesus the resurrection from the dead. And they laid hands on them, and put them in ward unto the morrow." Acts iv. 1-3.

Bold Defense and Release

When they appeared before the Sanhedrin the next day, the rulers were astonished at their bold defense, since they recognized that they were "unlearned and ignorant men . . . and they took knowledge of them, that they had been with Jesus." But as the man who was healed stood with them, it was not easy to visit punishment upon them, and after they were threatened they were discharged. Acts iv. 5-22.

Prayer-Meeting

Realizing that a more severe crisis of opposition was at hand, the apostles returned to their company and held a prayer-meeting. God answered with power, and "the place was shaken wherein they were gathered together; and they were all filled with the Holy Spirit." Thus encouraged, they went on confidently with their public work. Acts iv. 23-31.

Sadducees Again Jealous

The next occasion of jealousy on the part of the rulers was the large increase of miracle-working, as noted in the previous lesson. The people began to come for healing from the towns about Jerusalem; and the alarm caused by the sudden popularity of the new sect led to the

Second Arrest

second arrest and imprisonment, this time of all the apostles. Once more they were assured of divine watch-care, for "an angel of the Lord by night opened the prison doors, and brought them out, and said, Go ye, and stand and speak in the temple to the people all the words of this Life. And when they heard this, they entered into the temple about daybreak, and taught." Presently, before the Sanhedrin, Peter and the other apostles still more pointedly asserted the guilt of the rulers in the

death of Christ; and they would doubtless have been killed had not the Pharisee, Gamaliel, reputed to be a grandson of the mild Hillel, advised submission of the issue to the decision of Providence. "To him they agreed," and the apostles were beaten, released, and resumed their gospel labors. So closed the first two impulses of persecution, which had been chiefly due to the Sadducees. Acts v. 17-42.

Pharisees and People Aroused

The third and more violent wave of persecution came rather from the Pharisees and the people inflamed against Stephen, because of alleged utterances concerning the temple and the law. There is no clear proof that Stephen had made such statements as were attributed to him. But it is probable that in the synagogue of the Cilicians and Asians,[1] of which the young Cilician, Saul, may have been a member, Stephen had been more than a match for those who argued against the truth of the gospel. Acts vi. 8, 9.

Stephen's Trial

"They were not able to withstand the wisdom and the Spirit by which he spake," and when he was arraigned before the Sanhedrin, "all that sat in the council, fastening their eyes on him, saw his face as it had been the face of an angel" (Acts vi. 9, 10, 15). Stephen's fervid historical and prophetical address shows that he had grasped much of the inner spirit of Christ's message to the nation, and when, at the close, he thrust home the fact that the leaders of Israel "received the law as it was ordained by angels, and kept it not" (Acts vii. 53), his judges would not listen to another word. In a tumult, without form of law or observance of the bounds of their power under Roman rule, they hurried him out of the city and stoned him to death. Acts vi. 10—vii. 58.

The First Martyr

The example of the first martyr has ever been an inspiration to the Church. His glowing face and expiring prayer smote the heart of young Saul, and doubtless

[1] Rackham, 90; Hast. Bib. Dict., IV, 614.

eventually proved potent factors in his conversion. After Stephen "fell asleep" persecution burst forth against the whole Church. The apostles remained in Jerusalem, but that city was no longer the exclusive field of the new faith.

Herod's Opposition and Death

Toward the close of this period a second persecution broke out against the Church in Jerusalem through Herod Agrippa I, who "killed James the brother of John with a sword. And when he saw that it pleased the Jews, he proceeded to seize Peter also." Through the prayers of the Church, Peter was delivered by an angel out of the prison; and soon after the king was smitten and died in agony. "But the word of God grew and multiplied." Acts xii. 1-24.

In the study of the Acts, we must remember that Luke expects a great deal of his readers. He never points the moral for us, and rarely states the inference he would have us make.

STUDY II.—SECOND DAY. Memory Verse, Acts iii. 19.

Read Acts iii. 11-26. This sermon of Peter's, as well as that on the day of Pentecost, is very important as revealing the simple, primitive form of the first missionary preaching.[1] There could not be a better evidence that the record is genuine, than is given by what these early discourses do not say, as well as the things which they do contain.

SCRIPTURE SCHEME.

Peter's second sermon, which led to the first opposition, Acts iii. 11-26; First arrest and imprisonment of Peter and John, iv. 1-22; On their release, meeting for praise and prayer, iv. 23-31; Second arrest, imprisonment, and trial of the apostles, v. 17-42; Arrest, trial, and martyrdom of Stephen, vi. 8—vii.

[1] For a helpful statement of the primitive apostolic teaching and the substance of Peter's preaching, see Purves, sections 45-48.

60; His burial, viii. 2; Persecution by Herod Agrippa I, xii. 1-3; Peter's imprisonment and deliverance, xii. 4-19*a*; Herod's visit to Cæsarea and death, xii. 19*b*-23; Growth of the Church, ix. 31; xii. 24.

STUDY II.—THIRD DAY. Memory Verse, Acts iv. 13.

Read Acts iv. 1-31. Note particularly (verses 5, 6) that the high-priestly family, who are known to be Sadducees, and who were the first to check the apostles, are the same ones who most bitterly opposed Christ. Note also the boldness or courage given by prayer and the presence of Jesus through the Spirit (verses 13, 29, 31).

MAP AND LESSON OUTLINE.

A new spiritual force at work in Jerusalem.
Alarm of the Sadducees, and arrest of Peter and John.
The two apostles threatened and discharged.
Meeting of the Church for prayer.
Arrest and imprisonment of all the apostles.
They are delivered by an angel, and again speak in the temple.
Arraignment before the Sanhedrin.
The advice of Gamaliel.
The apostles beaten and released.
The Pharisees and the people inflamed against Stephen.
His defense before the Sanhedrin.

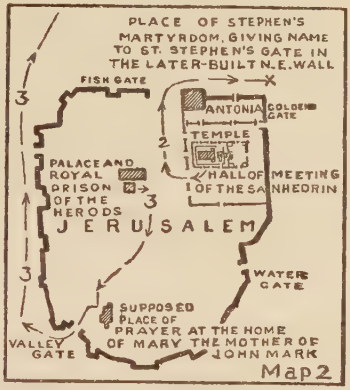
2. *Stephen's course from hall of the Sanhedrin to place of his martyrdom (?32 A. D.).*
Persecution arises against the whole Church.
Later martyrdom of James the apostle.
Deliverance of Peter from prison.

3. *Peter's course from prison to the house of Mary the mother of John Mark and on leaving Jerusalem (44 A. D.).*
Death of Herod Agrippa I.
Continued growth of the movement.

An enlarged map of Jerusalem, from Map 2, can be made, and the course of Stephen from the hall of the Sanhedrin[1] to the place of his martyrdom (supposed to

[1] Hast. Bib. Dict., IV, 399; Hurlbut, 141, 142.

be near the later St. Stephen's Gate[1]) and of Peter from the prison[2] to the house of Mary,[3] the mother of John Mark, and on leaving Jerusalem, can be indicated. There is some light from tradition, but no certainty as to the several locations.


PLACE OF STEPHEN'S MARTYRDOM, GIVING NAME TO ST. STEPHEN'S GATE IN THE LATER-BUILT N.E. WALL
FISH GATE
ANTONIA
GOLDEN GATE
TEMPLE
PALACE AND PRISON OF THE HERODS
HALL OF MEETING OF THE SANHEDRIN
JERUSALEM
WATER GATE
SUPPOSED PLACE OF PRAYER AT THE HOME OF MARY THE MOTHER OF JOHN MARK
VALLEY GATE
Map 2

MAP 2. JERUSALEM
Stephen and Peter in Times of Persecution

STUDY II.—FOURTH DAY. Memory Verse, Acts v. 42.

Read Acts v. 17-42. The popularity of the apostles, because of their healing power, aroused the "jealousy" of the proud, official Sadducees (verse 17). The early Christians also learned that the success of their cause required them to be fearless "witnesses" (verse 32).

GENERAL REFERENCES.

Purves, secs. 49-61, 98, 99, 107; Bartlet, 18-27, 30-33, 51, 52, 217; Blaikie, 453-456, 462, 463; McClymont, 44, 45; Stevens, 272-274; Ramsay (St. P.), 375-377; C. H., 61-65, 71-80, 100, 109; Stalker, 35, 36; Farrar (St. P.), 59-62, 76-95; Davidson, 95-99, 104, 105; Benham, 41; Hast. Bib. Dict., art. "Stephen."

STUDY II.—FIFTH DAY. Memory Verse, Acts vi. 10.

Read Acts vi. 8-15. "What an impetuous power this Galahad of the cross must have had! It is hard to think of him as otherwise than young, with all the glad bravery

[1] C. H., 77; Hast. Bib. Dict., IV. 614.

[2] Rackham, 177; Hast. Bib. Dict., IV, 103.

[3] Edersheim, *Life of Jesus the Messiah*, II, 485; Andrews, *Life of Our Lord*, 452, 498; Rackham, 176; Hast. Bib. Dict., III, 286.

and faith of youth shining from his eyes. But his force was not unbalanced violence. His speech before the Sanhedrin gives the impression of self-restraint and quiet power. . . . There is a blending of strength and sweetness, of impetuosity and gentleness, in Stephen that is strangely touching." Rauschenbusch.

TOPICS FOR PERSONAL INVESTIGATION AND FOR ASSIGNMENT IN CLASS WORK.

1. The convicting and regenerating work of the Holy Spirit. John iii. 5-8; xvi. 8-11; Acts ii. 14-16, 37; v. 29-33; 1 Thess. i. 5; 1 Cor. ii. 4; Titus iii. 5.

2. The view of Jesus as Servant and Prophet in Peter's sermon. Bartlet, 19; Adeney, 121, 123; Stevens, 265, 266.

3. The political and social influence of the Sadducees and Pharisees. Bartlet, xxxi—xxxiv; Hast. Bib. Dict.

4. Gamaliel. C. H., 62, 63, 71, 72; Hast. Bib. Dict.

5. Place of the synagogue in the Jewish life of that day. C. H., 66-71; Hast. Bib. Dict.

6. Sketch of Stephen and his work. Purves, secs. 54-59; Farrar (St. P.), 76-95.

7. Construct a plan of Stephen's speech. Bartlet, 31, 32; Stifler, 61-67.

8. Gain a clear idea of "rulers," "elders," "scribes," "high-priest" (Acts iv. 5, 6); "doctor of the law" (v. 34); "council," "senate" (v. 21). Bib. Dict.

9. Herod Agrippa I. Farrar (St. P.), 174-181; Hist. Geog. H. L., 619-621.

STUDY II.—SIXTH DAY. Memory Verse, Acts vii. 35.

Read Acts vii. 1—viii. 1. Seek to grasp the breadth of Stephen's view of Hebrew history. God has produced progress by changes and through deliverers whom the people had often first rejected. Therefore the change to Christ, "the Righteous One" (verse 52), whom Moses himself had foretold, and whom God would make their final deliverer (verses 35-37), would be to follow the divine order. This his conclusion was cut short by their burst

of wrath; but he stands in the succession of the prophets and of his Master.[1]

Questions for Written Answers.

1. What was Solomon's Porch (Acts iii. 11)?
2. What conditions appear, in iii. 16, 19, 22, for receiving the saving power of Christ?
3. What complete ground of salvation is given in iv. 11, 12?
4. Who were prominent members of the high-priestly family (iv. 6)?
5. Why may we believe that Stephen's words and death influenced Saul?
6. What "James" is meant in Acts xii. 17?

STUDY II.—Seventh Day. Memory Verse, Acts xii. 24.

Read Acts xii. 1-24. Herod Agrippa I, grandson of Herod the Great, after several extensions of the region over which he bore rule, by the addition through the Emperor Claudius of Judea and Samaria, in 41 A. D., governed the same territory as his famous grandfather. It is in accord with his known character, that, to please the unbelieving Jews, he should persecute the Christians. This occurred near the close of his brief reign, over Judea, of three years, and seems to have been confined to Jerusalem. The death of Herod Agrippa I, after the Passover, in the year 44 A. D., is the most certain date in Early Church history, and one upon which practically all scholars agree.[1]

Personal Thought.

"Therefore they that were scattered abroad went everywhere preaching the word." Acts viii. 4, A. V.

The storms of persecution which scattered the early Christians were intended to sweep this new sect from the

[1] Stevens, 272, 273.

[2] Purves, p. 315; C. H., 109; Davidson, 45; Moffatt, 84, 97; Weizsacker, *The Apostolic Age*, I, 77; Hast. Bib. Dict., I, 416, 424.

face of the earth. They proved to be the winds which scattered the seed.

May not many of the things which seem to me to be hardships, or which seem to be subversive of the will of God, be his way of preparing for the harvest? Could any more potent effect have come to the Early Church than the persecutions which purified it and were the means of extending it throughout the world?

THE JEWISH CHRISTIAN CHURCH EXPANDING, AND INSTRUCTED BY JAMES

STUDY III.—First Day. Memory Verse, Acts viii. 1. Read Acts viii. 1, 4-8.

Narrative.

The Church Expanding

The primitive Church had already begun to respond to influences which would make it too broad for the limits of Judaism; but for the time being its workings were still confined to the members or fully recognized proselytes of the Jewish faith. The movement of expansion had its first foregleam in the choice of the "seven men" (Acts vi. 6). They all have Greek names, and "Nicolaus, a proselyte of Antioch," shows that the Church was ready to make one who was not a Jew an office-bearer. Stephen, by his grasp of the spiritual purpose of Christianity, gave a further impulse in this direction, and the persecution which arose after his death scattered the Church, and carried the seeds of gospel truth over a wide field.

The Gentile Goal

Two points are to be kept in mind: first, the Church is still Judaic—that is, composed of Jews and proselytes—and it largely continues to be so during the time covered by Part I. Second, it is steadily moving by constant, though gradual steps, toward Gentile inclusion, which is the goal to be reached. In this lesson the Judaic side of the Church life during the remainder of the period is treated; then, in Study IV, the beginnings are given of the great Gentile development which was to follow.

Disciples Scattered Abroad

After Stephen's death, "there arose a great persecution against the church which was in Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, . . . and went about preaching the word." And some "traveled as far as Phœnicia, and Cyprus, and Antioch, speaking the word to none save only to Jews" (Acts viii. 1, 4; xi. 19). The general outline is first drawn, and then particular fields and workers are taken up.

Philip's Work at Samaria

One of the seven, Philip, "went down to the city of Samaria, and proclaimed unto them the Christ." His ministry of the word was accompanied by cures of the sick and the lame, and the casting out of "unclean spirits." Multitudes believed, "and there was much joy in that city." Simon, a famous sorcerer, gave his adhesion to Philip's preaching, and was baptized. Acts viii. 5-13.

Visit of Peter and John

When the apostles at Jerusalem heard of this work of grace, they sent Peter and John, "who, when they were come down, prayed for them that they might receive the Holy Spirit. . . . Then laid they their hands on them, and they received the Holy Spirit." "They had been baptized into the name of the Lord Jesus." Simon sought to purchase the power of bestowing the Spirit, but was sharply rebuked by Peter, who used the words, "I see that thou art in the gall of bitterness, and in the bond of iniquity" (verse 23), which seem to show that Simon was not a true believer. After preaching the gospel to many villages of the Samaritans, the two apostles returned to Jerusalem. Acts viii. 14-25.

Philip and the Ethiopian Treasurer

Philip was next directed to go toward the south, and on the road toward Gaza[1] had the memorable interview with "a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians." He was the

[1] Says Robinson: "When we were at Tell-el-Hesy, and saw the water standing along the bottom of the adjacent wady, we could not but remark the coincidence of several circumstances with the account of the eunuch's baptism. This water is on the most direct road from Eleutheropolis to Gaza."

queen's treasurer, probably a Jewish proselyte, and had been to Jerusalem to worship, and, when joined by Philip, was reading the fifty-third chapter of Isaiah. He was guided to immediate faith in Christ, baptized, "and went on his way rejoicing." Philip's farther course was through the coast cities from Azotus to Cæsarea, where he seems to have settled. Acts viii. 26-40; xxi. 8.

Peter at Lydda and Joppa

Peter did similar evangelizing work during this period and in almost the same region as that last named, before he was led to preach to Gentiles. This was after the persecution by Saul had closed, and "the church throughout all Judea, and Galilee, and Samaria had peace, being edified; and, walking in the fear of the Lord and in the comfort of the Holy Spirit, was multiplied." At Lydda Peter healed Æneas, who was palsied, and many at that place and throughout Sharon "turned to the Lord." At Joppa he raised to life Tabitha or Dorcas, and there also "many believed on the Lord." Afterward Peter remained at Joppa for a time with Simon a tanner. Acts ix. 31-43.

Situation for the Letter of James

According to Bartlet, "We have an excellent situation for the Epistle of James, if we imagine it sent forth with believing Jews as they returned from the Passover any time between 44 and 49 A. D. . . . The constant flow of pilgrims to Jerusalem, especially to the great feasts, would make him familiar with the actual conditions of life and the besetting sins of his brethren of the Dispersion; and there would be sufficient similarity of conditions in Jewish communities everywhere to make his own experience in Palestine a fair point of departure."[1]

Author and Date

The Epistle of James is ascribed by nearly all writers to James, the brother of our Lord, and there is a strong tendency to date the letter between 40 and 50 A. D.[2] It

[1] Bartlet, 232, 233.

[2] Patrick, 98; Purves, secs. 143, 146; Shaw, 19. The last named would make First Thessalonians the very earliest New Testament writing, but indicates that the Epistle of James is almost of the same date, and probably as early as 50 A. D.

would thus become the earliest writing in the New Testament. Although James and the others named in Mark vi. 3—Joses, Judas, and Simon—were doubtless own brothers of Jesus, growing up together with him in the home at Nazareth, the Gospels show that they did not believe in him as the Messiah till after his resurrection, and it was, perhaps, Christ's appearance to James which convinced him.[1]

Position in the Early Church

He is first mentioned in the Acts after the death of James the son of Zebedee[2] and Peter's deliverance out of prison, as recounted in Study II. The circumstances show that he was already a person of distinction among the disciples. When Peter, for safety, retired from the city, he requested that word be given "unto James, and to the brethren" (Acts xii. 17). From this point onward James appears to hold a position of great importance, so that he has been called the bishop of Jerusalem, though it is probable that his power was personal rather than official. He presides at the council which is held there about 50 A. D., after Paul's first missionary journey, to determine the status of the Gentile converts, makes the decisive speech, and prepares the form of the decree which is sent forth. Again, about eight years later, at the close of Paul's third missionary journey, James was still the head of the Jerusalem Church, and gave the great apostle counsel, which was well intended, but resulted in the fierce attack made upon him by the unbelieving Jews.[3] Tradition says that James was a Nazirite, and, though a Christian, retained a remarkable reputation with all the Jews for sanctity and devotion to prayer; that he never left Jerusalem, but died there as a martyr, in the year 61 or 62 A. D., through

[1] John vii. 5; 1 Cor. xv. 7; Acts i. 14.

[2] Hort, *Judaistic Christianity*, 62, remarks: "The death of James probably led to the substitution of James the Lord's brother in his place."

[3] See Studies V and XIII.

the opposition of the last of the high-priestly sons of Annas or Hanan.

Relation to Christ

Great interest attaches to the character of James because of his relation to the Lord Jesus. Says Mayor: "The constant intercourse with him who was full of grace and truth in childhood as in manhood, must have prepared James to find in the Ten Commandments no mere outward regulations, but an inner law of liberty and love written in the heart." Especially can the careful observer see in the Epistle of James the reflection of the thoughts of the Sermon on the Mount. "We feel that he has his eye ever on his Holy Brother as he writes."[1]

Lofty Moral Standard

One is also impressed with the lofty moral ideal of James. All that is best in Judaism seems to find a voice in him. Now he speaks with the tone of Moses the lawgiver; again we might fancy we were in the presence of one of the Hebrew prophets, like Elijah, Isaiah, or Micah; and anon are heard the quiet strains of the wisdom books of the Old Testament.

Qualities and Leading Ideas

The Epistle is extremely practical and searching. It does not follow a logical order, but takes up theme after theme, and goes directly to the heart of each new topic, treating it in the plainest and most straightforward manner, and then enforcing it with vivid phrases, rapid questions, and graphic comparisons. The style has been compared to that of a fiery prophetic oration rather than that of a letter. Among its leading ideas are temptation and the course of sin which starts in the desires and the will and ends in spiritual death; the evil world as set over against God as the Father of lights; pure religion, practical goodness, wisdom, patience, humility, purity; the control of the tongue; rebuke of pride, boasting, sensuous pleasures, injustice; confession of sin, prayer, and efforts to save the wayward. Among its most celebrated contrasts

[1] Bartlet, 247.

is that between hearing and doing, and between a faith that is a mere profession and a genuine faith shown by good works. James i—v.

Luke's is the modest art that hides itself, and to appreciate his work we must contemplate it long and faithfully, as one scans an old masterpiece. For those who are familiar with a Pauline Epistle it would be wise to note down the contrasts between James and Paul, both in content and style.

STUDY III.—SECOND DAY. Memory Verse, Acts viii. 25.

Read Acts viii. 9-25. Note the surprising promptness with which the Jewish Christians come into touch with the people of Samaria, in contrast with their distance from each other during Christ's ministry. The Samaritans would easily welcome those whom Jerusalem rejected, and the bestowal of the Spirit through the agency of the two apostolic delegates would cement the bond between Samaritan and Jewish believers.

SCRIPTURE SCHEME.

The Church scattered by persecution, Acts viii. 1, 4; xi. 19; Philip at Samaria, viii. 5-13; Samaritan visit of Peter and John, viii. 14-25; Philip and the Ethiopian treasurer, viii. 26-39; Philip's course to Cæsarea, viii. 40; Peter at Lydda and Joppa, ix. 32-43.

James: Greeting, James i. 1; Trials and steadfastness, i. 2-18; Hearing and doing, i. 19-27; Respect of persons, ii. 1-13; Faith and works, ii. 14-26; Control of the tongue, iii. 1-12; Wisdom, peace, and humility, iii. 13—iv. 17; Oppression, judgment, and patience, v. 1-12; Prayer, confession, and soul-winning, v. 13-19.

STUDY III.—THIRD DAY. Memory Verse, Acts viii. 35.

Read Acts viii. 26-40. This passage is full of delightfully practical points. In verses 29, 30 is one on instant obedience: "The Spirit said, Go . . . and Philip ran." Find many others.

MAP AND LESSON OUTLINE.

The early Jewish Christian Church expanding.
Gentile inclusion to be the goal.
The disciples scattered by persecution.

4. Philip's course from Jerusalem to Samaria (?32 A. D.).
Philip's evangelistic work in Samaria.

4. Course of Peter and John to Samaria (?32 A. D.).
Their prayer and the gift of the Holy Spirit.

5. Return journey of Peter and John (?32 A. D.).

6. Course of the eunuch from Jerusalem to Gaza (?32 A. D.).

7. Philip's southward course from Samaria (?32 A. D.).
The eunuch's instruction and baptism.

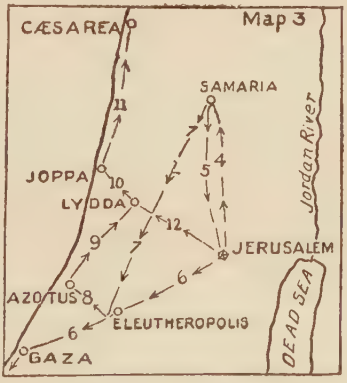
8, 9, 10, 11. Philip's course to Cæsarea (?32-33 A. D.).

12. Peter's course to Lydda (?32-35 A. D.).
The healing of Æneas.

10. Peter's course to Joppa (?34-36 A. D.).
Dorcas raised from the dead.

The writing of the Epistle of James.
Position of James in the early Church.
His relation to Christ.
Qualities and ideas of his Epistle.

Map 3 can be enlarged, and the several journeys of Philip, of Peter and John to Samaria and return, of the eunuch, and of Peter to Lydda and Joppa can be shown. See sections 4-10. Map 1 will



MAP 3. PALESTINE
Early Journeys of Philip, Peter, and John

illustrate locations of the Jewish Dispersion, to some sections of which the Epistle of James was probably conveyed from Jerusalem.

STUDY III.—FOURTH DAY. Memory Verse, Acts ix. 31.

Read Acts ix. 31-43. Note that the Christian movement appears to be well established in this region before Peter's visit. But, as Purves remarks,[1] "The movement as yet was strictly a Hebrew one."

There is marked advantage in seeking to suggest the contents of a chapter by a single word or phrase. Therefore, fix on such chapter-names for the first six chapters of the Acts; as 1. Ascension; 2. Pentecost; 3. Lame Man; and enter them in notebook.

GENERAL REFERENCES.

Purves, secs. 64-70, 133-146; Bartlet, 33-37, 40, 41, 217-250, 279; Blaikie, 455, 456, 460, 461; McClymont, 46, 123-129; Stevens, 249-252, 273-279; Ramsay (St. P.), 20, 41, 42, 49, 51; C. H., 81, 82, 87, 107; Farrar (St. P.), 144-149; Farrar (E. D.), 61, 62, 306-415; Patrick, entire; Davidson, 99, 100; Benham, 42; Hast. Bib. Dict., arts. "Philip the Evangelist," "James the Brother of the Lord," "The General Epistle of James."

STUDY III.—FIFTH DAY. Memory Verse, James i. 5.

Read James i. 1-7, 22-27; ii. 14-26. Though Christ is directly alluded to only twice in the Epistle (i. 1; ii. 1), note that James at the outset makes him co-equal with God in honor, and terms himself a "bond servant" of both. The early period is to be noted, seeing that the place of assembly of the Christians is still called a "synagogue" (James ii. 2). Practically all writers now hold that James and Paul agree. The key to the harmony of the two is this: James uses the terms "faith apart from works" and "works" in a different sense from the meaning of the terms "faith" and "works" with Paul.

[1] Purves, sec. 70.

Topics for Personal Investigation and for Assignment in Class Work.

The revelation, knowledge, wisdom of the Holy Spirit. Isa. xi. 2; Luke ii. 25-32; Acts vi. 3, 7; James iii. 17; 1 Cor. ii. 6-14; Eph. iii. 3-5; 1 Tim. iv. 1; 1 Peter i. 11, 12; 2 Peter i. 19-21; Rev. iii. 1; iv. 1, 2, 5; v. 6.

2. Jerusalem, and its relation to the development of the Early Church. C. H., 59-71; Matheson, 9, 10, 81, 82, 116; Hast. Bib. Dict., I, 421.

3. Philip. Purves, secs. 65-68; Bib. Dict.

4. Ethiopia. Rackham, 122; Hast. Bib. Dict.

5. Points in which the Epistle of James shows teachings parallel with the Gospels. Adeney, 134, 135; Patrick, 107-113; Hast. Bib. Dict., art. "The General Epistle of James."

6. Reasons why James so slightly introduces Christian doctrines and motives. Purves, secs. 145, 146; Farrar (E. D.), 363-366.

7. Church organization as an outgrowth from the synagogue. Patrick, 113-117, 123-129; C. H., 71, 72; Purves, secs. 102, 153; Dods, 192, 193; Hast. Bib. Dict., I, 431, 433.

8. Prayer for the sick (James v. 14-16). Patrick, 123-125; Farrar (E. D.), 400, 401.

9. The ancient uses of oil. Patrick, 124; Bib. Dict., arts. "Anointing," "Oil."

STUDY III.—Sixth Day. Memory Verse, James iii. 2.

Read James iii. One of the most practical points in the whole scope of the religious life is here dealt with—the right use of the power of speech. Let Christ impose upon the tongue the law spoken of in Prov. xxxi. 26.

Questions for Written Answers.

1. Why were the Samaritans reached by Jewish Christians so easily and so early?

2. Why was not the Holy Spirit given to the Samaritan converts at once?

3. In which of the early workers is the power to heal most prominent?

4. According to James, where does temptation to evil originate?

5. What is meant by "the law of liberty" (James i. 25)?

6. Give James's idea of "faith apart from works" (ii. 18, 20, 26); and then of "faith made perfect" by works (ii. 22).

STUDY III.—SEVENTH DAY. Memory Verse, James v. 11.

Read James v. 1-12. Could there be an evil more needing correction in our own day than that which James condemns in iv. 13—v. 6, undue devotion to worldly business, going to the length of the oppression of the poor by the rich?

PERSONAL THOUGHT.

"But the tongue can no man tame." James iii. 8.

Is my tongue an "unruly member?" Have I ever realized the incongruity of blessing God and cursing men with the same tongue? Are bitter words ever worthy of a Christian? Is not unkind criticism of others more hurtful to me than to them?

PART II

THE CHURCH CROSSES THE THRESHOLD OF THE GENTILE WORLD

FOURTH WEEK

PREPARATION OF PAUL—FIRST GENTILE CONVERTS—SYRIAN ANTIOCH A NEW CENTER

STUDY IV.—First Day. Memory Verse, Acts xxvi. 9.

Read Acts vi. 9; vii. 58; viii. 1, 3; ix. 1, 2; xxvi. 4-11.

Narrative.

Preparation of Paul

Having, in Part I, followed the Jewish side of early Church development till about the year 44 A. D., the course now turns back to about 32 or 33 A. D., and rapidly traces the beginning of the activities that were destined to reach the Gentile world.

Birth and Early Life

The new line of study begins with the preparation of the Apostle Paul. The great apostle was a native of Tarsus, the free, capital city of Cilicia, on the River Cydnus. The family may have been settled there as a part of the Jewish colony, under one of the Syrian kings, with the gift of municipal citizenship. How Paul's Roman citizenship was obtained is not known, but by descent he was both a Tarsian and a Roman citizen.[1]

[1] Acts xxi. 39; xxii. 25-29

It is probable that he was born about 3 or 4 B. C.[1] He was a Hebrew sprung from Hebrews, his training was strictly Jewish, his settled adherence was given to the Pharisees, and the temper of his mind and style of thought became and remained rabbinic. The large Græco-Roman city of his birth and early years profoundly influenced him. Probably at Tarsus he inherited with his Roman citizenship the name Paul, Saul being his Jewish name. His boyhood in the city added to his command of Hebrew a ready use of the Greek of the Levantine shores. The life of the city colored all his mental imagery with the associations of men and towns, rather than those of nature. Its oratorical schools probably did much to form his modes of expression as a speaker and writer,[2] and its industries dowered him with his trade of tent-making. The environment of young Saul at Tarsus and his Roman citizenship made him cosmopolitan, gave him his grasp of the elements of Roman law and government, the large outlook on affairs, the courtesy, dignity, and confidence, by which the Jewish scholar was at the same time the Roman gentleman.

Education at Jerusalem

All the circumstances would indicate that Paul's family was one of wealth. Probably at the age of twelve he was sent to Jerusalem, and there began his more special education as a Jewish teacher or theologian under the eminent Rabban Gamaliel.

Struggle after Righteousness

His profound struggle after righteousness through the law is depicted in the seventh chapter of Romans, and constituted a negative preparation, not only for his conversion, but also for the part he was to take in establishing the sufficiency of the gospel and faith over against the law and works.[3]

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[1] Ramsay (Studies), 365, makes the date B. C. 1. Shaw, 4, considers Paul "as a slightly younger contemporary of the Lord Jesus." Ropes, 101, 102, says, "Paul appears to have been born at not far from the same time as Jesus Christ."

[2] Ramsay (St. P.), 30-32.

[3] Matheson, 120-124.

Zeal as a Persecutor

His desperate zeal as a persecutor proclaims his clear grasp of the fact that Christianity meant the total overthrow of Jewish legalism.[1] It also shows that he had not found peace nor inward victory.

Conversion and Baptism

His conversion marks one of the great epochs of the Christian faith. Perhaps no one event after the crucifixion and Pentecost has ever meant so much to the Christian world. "A persecutor started from Jerusalem with letters from the Sanhedrin—a converted Christian, an apostle of the new faith, arrived at Damascus."[2] He was "not disobedient unto the heavenly vision," or appearance of Christ and the call to service, but said, "What shall I do, Lord?"[3] Not long after, at the word of Ananias, a devout disciple of Damascus, his sight was restored and he was baptized.

Later Steps of Preparation

The other steps of preparation must be rapidly passed over. At his conversion, God "revealed his Son" in him (Gal. i. 16). His Christian state and beliefs quickly developed; but three years were spent in Arabia (Gal. i. 17), during which all that was involved in his new faith doubtless came into clear light. He preached in Damascus, probably after this Arabian sojourn, met Barnabas, Peter, and James at Jerusalem, and after a brief work there, went to Tarsus, and spent the next eight or ten years in Cilicia, perhaps in quiet labors in the synagogues in a ministry chiefly Judaic,[4] such as was described in Study III, though the beginnings of his Gentile service may also have considerable place during this time.[5]

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[1] Orr, *The Early Church*, 17.

[2] Weinel, *St. Paul: The Man and His Work*, 68.

[3] Acts xxvi. 19; xxii. 10.

[4] Hort, *Judaistic Christianity*, 63, says: "It is not likely that Paul would refrain [during these years in Cilicia] from preaching to his own countrymen, but if he did so preach, it was as an individual, and such preaching was not part of the Apostolic work properly so called which is narrated in the Acts."

[5] Acts ix. 19-30; Gal. i. 18-24; Ramsay, (St. P.) 46, 47, 62; Purves, sec. 97.

Peter's Official Action

The first Gentiles to come into the Early Church, without having previously received the rites of Judaism, had the door opened to them by Peter, and not by Paul. Even though Paul might have evangelized Gentiles in Cilicia at an earlier date, the conditions were not such as to call attention to them as a test case. To Peter had been assigned by Christ the privilege of opening the new kingdom, both for the Jews and Gentiles (Matt. xvi. 18, 19). This he did for the former on the day of Pentecost, and he now does it for the latter, as is related with such care in the tenth chapter of the Acts. The precedent of Peter, the leading apostle of the twelve, under the immediate direction of the Holy Spirit, as first officially baptizing and having fellowship with Gentile converts, would be of immense value to Paul in the difficult mission that lay before him as the apostle of the Gentiles.

The Gradual Advance

It should also be noted by what gradual stages of advance the new field is entered. Peter is first shown as being so far free from Jewish rules and prejudice that he abides "many days in Joppa with one Simon a tanner" (Acts ix. 43). Next, Cornelius, to whom Peter is to go, though from Italy, and by blood purely a Gentile, is "a devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God always" (Acts x. 1, 2). Ramsay shows that Cornelius thus belonged to "the God-fearing proselytes," or proselytes of the Gate, something quite different from Gentiles who had entered into no relations with the Jews, and says, concerning Peter's action, "This step, though an important one, was only the first stage in a long advance that was still to be made."[1] This may also explain why the step taken by Peter is by no means decisive of the whole question with the Jewish Christians.

The narrative of the Acts relates how an angel appeared

[1] Ramsay (St. P.), 42, 43.

to Cornelius, a centurion of the Italian band or cohort at Cæsarea, and directed him to send for Peter at Joppa. While the men were coming from Cornelius, Peter had a thrice-given vision, as he was in prayer upon the flat roof of Simon's house, which prepared him to go with them. Upon arrival at the house of Cornelius, Peter preached to him and "his kinsmen and near friends," who had been called together, and "the Holy Spirit fell on all them that heard the word." The converts were then baptized, and Peter remained some days with them. Acts x. 17-48.

Cornelius and Those with Him Converted

The news of this remarkable occurrence soon reached the apostles and brethren of Judea, and when Peter returned to Jerusalem, "they that were of the circumcision contended with him, saying, Thou wentest in to men uncircumcised, and didst eat with them. But Peter began and expounded the matter unto them in order," after which "they held their peace, and glorified God, saying, Then to the Gentiles also hath God granted repentance unto life." Acts xi. 1-18.

Peter's Course Approved

There is next given the account of a saving work among the Gentiles of Antioch, the capital of Syria-Cilicia, situated on the Orontes River, three hundred miles north of Jerusalem. Here again the beginnings of the movement may have antedated the conversion of Cornelius, but its full import now appears, for it goes beyond that example, because those who are in no sense proselytes to Judaism have now become converts. The Jerusalem Church sent Barnabas to inspect the work, and when it continued to enlarge, he went to Tarsus and secured the help of Paul. "And it came to pass, that even for a whole year they were gathered together with the Church, and taught much people; and that the disciples were called Christians first in Antioch." Later, during the famine in the reign of Claudius, the Antiochian Church

Gentile Work at Antioch

sent relief to their fellow disciples in Judea by Barnabas and Paul, who returned accompanied by John Mark (Acts xi. 19-30; xii. 25). Antioch, a city of half a million people, after Rome and Alexandria the third in size in the empire, now becomes Christianity's new center, the natural vantage-point and gateway of the new faith in its progress toward Asia Minor and the West.

In your subsequent study of the life, and especially of the Epistles, of Paul, keep in mind this question: If the Scriptures did not tell me that at the beginning of his career Paul received a very unusual manifestation from the risen Christ, would not the facts of his subsequent life compel me to make that assumption?

STUDY IV.—SECOND DAY. Memory Verse, Acts ix. 15.

Read Acts ix. 3-19. Bartlet observes: "The narrative now doubles back to record a great turning-point for the gospel as a power in the Roman Empire, the conversion of the arch-persecutor Saul."[1] Notice that verse 13 has the first occurrence in the Acts of the term "saints" for Christians, and verse 15 the significant word "Gentiles."

SCRIPTURE SCHEME.

Saul's bitter opposition, Acts viii. 3; ix. 1; Journey to Damascus and conversion, ix. 2-6; Effects of the heavenly radiance, 7-9; Visit of Ananias and Saul's baptism,[2] 10-19; Saul preaches at Damascus and escapes from the city, 20-25; He comes to Jerusalem and meets the Christian leaders, 26-28; He preaches and departs to Tarsus, 29, 30; Cornelius's vision and messengers to Peter, Acts x. 1-8; Peter's vision, 9-16; Messengers arrive and meet Peter, 17-22; He and certain brethren go with them, 23; Arrival at Cæsarea and interview

[1] N. C. B., 217.

[2] The sojourn of three years in Arabia (Gal. i. 17, 18) occurs at this point.

with Cornelius, 24-33; Peter's sermon, 34-43; the Gentile Pentecost, 44-46; Baptism of converts and fellowship, 47, 48; Peter's action approved, xi. 1-18; Gentile beginnings in Antioch, xi. 20, 21; Barnabas's coming and work, 22-24; He brings Saul from Tarsus, and they labor for a year, 25, 26; Famine and relief for Judean Christians, 27-30; Delegates return with John Mark, xii. 25.

STUDY IV.—THIRD DAY. Memory Verse, Acts ix. 20.

Read Acts ix. 20-30. Consider Paul's rapid growth in his apprehension of Christian truth. Luke does not give the Arabian retirement, perhaps because it belonged to Paul's private life. Rackham[1] places it in verse 19, where a new paragraph is begun in the Revised Version. Findlay would place it between verses 21 and 22.[2]

MAP AND LESSON OUTLINE.

Workers reaching the Gentile world.
Paul's birth and early life at Tarsus.

13, 14, 5. Paul's course to Jerusalem (about 10 A. D.).
His training at the feet of Gamaliel.
His moral struggles, and zeal as a persecutor.

4, 15. Paul's course to Damascus (?January 19,? 32 A. D.).
His conversion and baptism.

16. Paul's course into Arabia (?32 A. D.).
His three years of meditation and prayer.

17. Paul returns to Damascus (?34 A. D.).
He preaches in the synagogue, and escapes by the wall.

18, 5. Paul's course to Jerusalem (?34 A. D.).
He confers with the other apostles, and preaches.

19, 20. Paul's course to Cilicia (?34 A. D.).
His quiet work in the synagogues.
Peter's call to open the door to the Gentiles.

11. Peter's course from Jappa to Cæsarea (?36 A. D.).
His sermon in the home of Cornelius.
His baptism of converts, and short period of fellowship.

21. Peter's return to Jerusalem (?36 A. D.).
His report approved by the mother Church.
Gentile work at Syrian Antioch.

[1] Rackham, 136-138.
[2] Hast. Bib. Dict., III. 703.

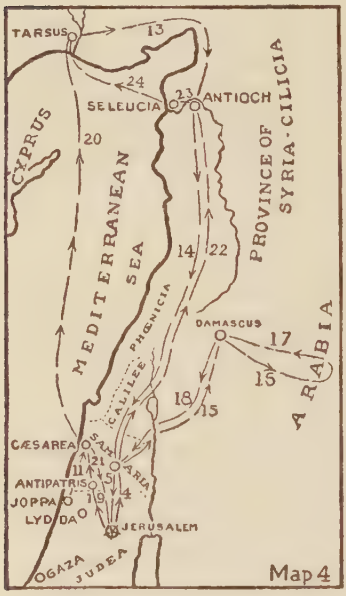
4, 22. Course of Barnabas from Jerusalem to Antioch (?42 A. D.). He has joy in the progress of the work.

23, 24. Barnabas goes to Tarsus to bring Paul (?42 A. D.).

13. Course of Barnabas and Paul to Antioch (?43 A. D.). Continuous revival, and disciples called Christians.

14. 5. Barnabas and Paul convey the famine relief to Jerusalem (?45-46 A. D.).

4, 22. Course of Barnabas, Paul, and John Mark from Jerusalem to Antioch (?46 A. D.).



MAP 4. PALESTINE AND SYRIA-CILICIA

Early Journeys of Peter, Paul, and Barnabas

Make a simple outline map of the coast regions east and northeast of the Mediterranean, together with the eastern part of the Island of Cyprus, and mark the earlier journeys of Paul, Peter, Barnabas, and John Mark. See Map 4.

STUDY IV.—FOURTH DAY. Memory Verse, Acts x. 43.

Read Acts x. 1-48. Notice (verse 23) that in a matter of so much importance Peter takes witnesses with him. Verse 35 probably means that the Gentile of any nation or race, having these qualities, is acceptable in God's sight to hear the gospel unto salvation. Consider verses 44-46 as describing the Gentile Pentecost.[1]

GENERAL REFERENCES.

Purves, secs. 71-97, 104-106, 108-116; Bartlet, 37-60; Blaikie, 456-464; McClymont, 60, 61; Stevens, 327-337; Ramsay (St.

[1] Rackham, 142.

P.), 29-64, 186, 187; C. H., 11-124; Stalker, 6-75; Farrar (St. P.), 1-188; Shaw, 3, 4, 10, 11; Davidson, 101-104; Findlay, Hast. Bib. Dict., III, 704-706.

STUDY IV.—FIFTH DAY. Memory Verse, Acts xi. 18.

Read Acts xi. 1-18. Note that the great difference which is to agitate the Early Church for years here emerges—the relations of Jewish and Gentile Christians.

TOPICS FOR PERSONAL INVESTIGATION AND FOR ASSIGNMENT IN CLASS WORK.

1. Agents of the Holy Spirit, and their preparation, instruction, and direction. Luke i. 15; John xiv. 26; xvi. 13; xx. 22, 23; Acts i. 16; iv. 8, 25; vi. 5; viii. 29, 38; ix. 15-22; x. 19; xi. 24, 28; 1 Cor. vii. 40; Acts xx. 23; xxi. 4, 11; xxviii. 25; Eph. vi. 17; Rev. i. 10; xvii. 3; xxi. 10.

2. Tarsus and the province of Cilicia. C. H., 29-34; Bib. Dict.; Hurlbut, 118.

3. Roman Citizenship. Ramsay (St. P.), 30, 31; C. H., 52.

4. The Education of a Jewish Rabbi. C. H., 61-66; Farrar, 23-35.

5. A Study of Paul's conversion. Purves, secs. 77-90; Stalker, 38-48; Bruce, 26-46.

6. Damascus. Bartlet, 37-39; C. H., 87-89; Bib. Dict.; Hist. Geog. H. L., 619, 620, 639-648.

7. The location of Arabia to which Paul retired. Hist. Geog., H. L., 620; Rackham, 136; N. C. B. (Acts), 224; Matheson, 60-84.

8. Cornelius and the office of centurion. Rackham, 147, 148; Ramsay (St. P.), 42-44; Stifler, 83-95.

9. Elders in the early Churches, Acts xi. 30. Purves, secs. 101, 102; Bartlet, 51, 480-485.

10. Antioch. C. H., 117-121; Farrar (St. P.), 160-168; Matheson, 113-133.

STUDY IV.—SIXTH DAY. Memory Verse, Acts xi. 24.

Read Acts xi. 20-30; xii. 25. The beautifully free and effective spirit of the gospel can here be observed without qualification.

QUESTIONS FOR WRITTEN ANSWERS.

1. Why did Paul learn a trade if he was to be a rabbi and his father had wealth?

2. How could so sincere a man be so violent a persecutor?

3. Was Paul's submission to Christ voluntary?

4. What gave Cæsarea prominence at this time?

5. Can you see a reason why the men of Cyprus and Cyrene would be better fitted to begin the work at Antioch than Palestinian Christians?

6. Who are included in the term "Greeks" (Acts xi. 20)?

7. Why was it well for Barnabas and Paul to be the workers at Antioch?

STUDY IV.—SEVENTH DAY. Memory Verse, Gal. ii. 2.

Read Gal. ii. 1-10. Perhaps no passage has given rise to more thought and study in arranging the right order of events than has this with recent writers. Bartlet[1] thinks that it relates to a private visit of Paul before the famine, that he may confer with the "pillar apostles" in view of the wonderful revelation he has received (2 Cor. xii. 2-5) of God's purpose concerning the Gentiles. Ramsay[2] identifies it with the famine visit; while the traditional view, presented by Purves,[3] makes it the more private side of the Jerusalem council recorded in Acts xv. Bartlet would also place the visit of Peter to Antioch (Gal. ii. 11-21) after the famine visit and before the first missionary journey.[4]

PERSONAL THOUGHT.

"When they heard these things, they held their peace, and glorified God, saying, Then to the Gentiles also hath God granted repentance unto life." Acts xi. 18.

What is my attitude toward men who are not of my way of thinking, or who are of another nationality? Do

[1] Bartlet, 52-60.
[2] Ramsay (St. P.), 5, 55-64.
[3] Purves, secs. 116, 148-154.
[4] Bartlet, 60.

I fully realize that the heathen in China or Africa have also been granted "repentance unto life," and that I am as much bound to give the gospel to them as were the early Christians to give the gospel unto the Gentiles?

Are there any Gentiles, so far as my life and conduct are concerned?

PART II—FIFTH WEEK

FIRST MISSIONARY JOURNEY—THE JERUSALEM COUNCIL—GENTILE LIBERTY CONCEDED

STUDY V.—First Day. Memory Verse, Acts xiii. 2. Read Acts xiii. 1-3.

Narrative.

The Great Gentile Mission Begun

With chapter thirteen the Book of Acts may be said to take a fresh start,[1] and the missionary enterprise shows Christianity as a new power at work in human society. The Antiochian Church is seen to be enriched by the gifts of the Spirit to its leaders, and of these five are named: "Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod the tetrarch, and Saul. And as they ministered to the Lord, and fasted, the Holy Spirit said: Separate me Barnabas and Saul for the work whereunto I have called them. Then, when they had fasted and prayed and laid their hands on them, they sent them away." Acts xiii. 1-3.

In Cyprus Paul Becomes Leader

Going down to Seleucia, the harbor of Antioch, they took ship for Cyprus, probably in the spring of 47 A. D.[2] The course from Seleucia to Salamis, the principal city of the island, was about one hundred miles southwest. Cyprus was the birthplace of Barnabas, had early received Jewish heralds of Christ after Stephen's death, and had

[1] Ramsay (St. P.), 64.

[2] Hast. Bib. Dict., I, 424; Ramsay (St. P.), 71, 128; Purves, p. 319; Bartlet, 65.

furnished some of those who began the Gentile work at Antioch. It thus presented a favorable field for the first missionary labors of Barnabas and Saul. "And when they were at Salamis, they proclaimed the word of God in the synagogues of the Jews; and they had also John as their attendant." Next, passing through the whole island to Paphos, the seat of government, they found with Sergius Paulus, the Roman proconsul, a Jewish sorcerer, named Bar-Jesus or Elymas, who presently sought to turn the governor away from the faith. At this point a momentous step was taken by one of the missionaries. "Saul, who is also called Paul, filled with the Holy Spirit, fastened his eyes on" the sorcerer, and declared the divine visitation of blindness, which at once came upon him. "Then the proconsul, when he saw what was done, believed, being astonished at the teaching of the Lord." Acts xiii. 4-12.

Advance to South Galatia and Ministry at Antioch

"Now Paul and his company set sail from Paphos, and came to Perga in Pamphylia; and John departed from them and returned to Jerusalem." It was this fact that afterward caused Paul to refuse to take Mark on his second journey. Bartlet suggests that Paul may have planned to proceeed directly to the cities in the Roman province of Asia, which lay along the western part of Asia Minor; and that he struck boldly north, over the Taurus Mountains to use the great road running westward. In this way he came to Pisidian Antioch, and perhaps was simply detained by an attack of fever, the germs of which he had caught in the low-lying malarial district of Pamphylia. This may explain his language in Gal. iv. 13: "Ye know that because of an infirmity of the flesh I preached the gospel unto you the first time." By the jealousy and opposition of the Jews on the second Sabbath of his recorded work, he was led to turn decisively to the Gentiles. Their response assured him that in a

free ministry to them he truly fulfilled his divine vocation. "And the word of the Lord was spread abroad throughout all the region. But the Jews urged on the devout women of honorable estate, and the chief men of the city, and stirred up a persecution against Paul and Barnabas, and cast them out of their borders." Acts xiii. 13-52.

Iconium, Lystra, and Derbe

From Antioch the apostles went eastward to Iconium, doubtless concluding that the success already attained in Galatia called for their continuance in that province. "And it came to pass in Iconium that they entered together into the synagogue of the Jews, and so spake that a great multitude both of Jews and of Greeks believed." After some time spent here they were again compelled to flee, and passed south into another Galatic region, Lycaonia. At Lystra, Paul healed a cripple, which led the people to attempt to do sacrifice to them. But later, the Jews of Antioch and Iconium were able to mislead the fickle mind of the Lystrian populace, and Paul was stoned and left outside the city for dead. "But as the disciples stood round about him, he rose up, and entered into the city; and on the morrow he went forth with Barnabas to Derbe." Acts xiv. 1-20.

Return Journey

After successful evangelizing work at Derbe, the missionaries "returned to Lystra, and to Iconium, and to Antioch, confirming the souls of the disciples." They "appointed for them elders in every church, . . . passed through Pisidia, and came to Pamphylia. And when they had spoken the word in Perga, they went down to Attalia; and thence they sailed to Antioch, from whence they had been committed to the grace of God for the work which they had fulfilled." Acts xiv. 21-28.

There is general agreement by recent writers that the council at Jerusalem was held about 50 A. D.[1] not long

[1] C. H. Turner, Hast. Bib. Dict., I, 424, (49 A. D.); Ramsay (St. P.) 153, 174 (49-50 A. D.); Purves, p. 319 (50 A. D.).

after Paul and Barnabas returned from the first missionary journey. It would be interesting to know of the work of the original twelve apostles during this period, but there remains only uncertain tradition. In Study III it has been shown that James, the Lord's brother, began to have principal oversight of the Jerusalem Church, from about 44 A. D. onward, which would be in accord with a view that the twelve apostles were now engaged in labors abroad.

The Twelve Apostles Before 50 A. D.

The only New Testament allusion to the presence of any of the twelve outside of Palestine up to the time of this lesson is that contained in Gal. ii. 11-14: "When Cephas came to Antioch, I resisted him to the face, because he stood condemned. For before that certain came from James, he ate with the Gentiles; but when they came, he drew back and separated himself, fearing them that were of the circumcision. And the rest of the Jews dissembled likewise with him; insomuch that even Barnabas was carried away with the dissimulation. But when I saw that they walked not uprightly according to the truth of the Gospel, I said unto Cephas before them all, If thou, being a Jew, livest as do the Gentiles, and not as do the Jews, how compellest thou the Gentiles to live as do the Jews?" This episode was referred to under Seventh Day in Study IV, but it may better be placed here,[1] since the issue raised finds its decision at the Jerusalem council. Evidently Peter did not come to Antioch for the purpose of giving the Church official recognition, for that had been done at the earlier visit of Barnabas. And while Barnabas wavered for a moment in the face of a difficult problem, he at once took his place again beside Paul; and doubtless Peter came back to his former ground of fellowship with the Gentile Christians, after he saw the case in the clear light of Paul's logic. Also the statement, "certain came from James," does not necessarily

Disagreements at Antioch

[1] C. H. Turner, Hast. Bib. Dict., I, 424.

mean that James had commissioned them to bear instructions to the Antiochian Church, but perhaps to work among the Jews of Syria. They are probably the same persons mentioned in Acts xv. 1-5:[1] "And certain men came down from Judea and taught the brethren, saying, Except ye be circumcised after the custom of Moses, ye can not be saved. And when Paul and Barnabas had no small dissension and questioning with them, the brethren appointed" the two named and certain others "to go up to Jerusalem unto the apostles and elders about this question."

Convening of Council and Addresses

"And the apostles and the elders were gathered together to consider of this matter. And when there had been much questioning, Peter rose up," and made a speech in favor of the complete freedom of the new converts, calling attention to the testimony of God in the case of Cornelius, and declaring that faith in Christ was the only condition of salvation. "And all the multitude kept silence; and they hearkened unto Barnabas and Paul rehearsing what signs and wonders God had wrought among the Gentiles through them." Next James, who seems to have presided at the council, arose, and, after pointing out the indications of God's will both in recent events and in prophecy, submitted a proposition to be taken as the sense of the meeting, and it was embodied in the following action and letter. Acts xv. 6-21.

Results of Council

"Then it seemed good to the apostles and elders, with the whole Church, to choose men out of their company, and send them to Antioch with Paul and Barnabas; . . . and they wrote thus by them, The apostles and the elders, brethren, unto the brethren who are of the Gentiles in Antioch and Syria and Cilicia, greeting: Forasmuch as we have heard that certain who went out from us have troubled you with words, subverting your souls, to whom we gave no commandment; . . . it seemed good to

[1] O. H. Turner, Hast. Bib. Dict., I, 424.

the Holy Spirit, and to us,[1] to lay upon you no greater burden than these necessary things: that ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, it shall be well with you. Fare ye well." Acts xv. 22-29.

Report at Antioch

"So they, when they were dismissed, came down to Antioch; and having gathered the multitude together, they delivered the epistle. And when they had read it, they rejoiced for the consolation. And Judas and Silas, being themselves also prophets, exhorted the brethren with many words, and confirmed them. And after they had spent some time there, they were dismissed in peace from the brethren unto those that had sent them forth. But Paul and Barnabas tarried in Antioch, teaching and preaching the word of the Lord, with many others also." Acts xv. 30-35.

The student should not fail to sense the thrill of controlled but yet joyous enthusiasm that pervades the account of the first missionary enterprise of the Church.

STUDY V.—SECOND DAY. Memory Verse, Acts xiii. 12.

Read Acts xiii. 4-12. "This is the most interesting crisis in the world's history. There is no more important chapter in the unfolding of human progress than the thirteenth and fourteenth chapters of Acts." H. W. Warren.

SCRIPTURE SCHEME.

The Holy Spirit leading to the first missionary journey, Acts xiii. 1-4; Cyprus, Paul's advance step, the proconsul's faith, 5-12; Farther course to South Galatia, 13-15; Paul's

[1] Ramsay (Letters), 29, says of the expression, "It seemed good to the Holy Spirit, and to us," that it is "the bold and regal exordium of the first Christian letter."

sermon in the synagogue at Antioch, 16-41; Effects of the gospel in the city and region, 42-52; Similar work at Iconium and flight into Lycaonia, xvi, 1-7; Ministry at Lystra and Derbe, 8-20; Return journey, 21-28; The Gentile question raised in Antioch and the delegates to the Jerusalem council, Acts xv. 1, 2; Their preaching en route and reception at Jerusalem, 3-5; Convening of council, 6; Speech of Peter, 7-11; Testimony of Barnabas and Paul, 12; Summing up and decisive statement by James, 13-21; Messengers and concordat, 22-29; Message given at Antioch, 30-32; Dismissal of brethren, 33; Service of Paul and Barnabas and others at Antioch, 35. (Verse 34 not in R. V.)

STUDY V.—THIRD DAY. Memory Verse, Acts xiii. 39.

Read Acts xiii. 13-52. Study this first reported sermon of Paul very carefully, comparing it with Peter's early sermons and Stephen's defense, and noting any characteristic Pauline thought.

MAP AND LESSON OUTLINE.

Spirit-filled leaders at Syrian Antioch.
Barnabas and Paul ordained as missionaries.
Beginning of the First Missionary Journey.

23, 25. Their course to Salamis in Cyprus (spring, 47).
They preach the gospel in the Jewish synagogues.

26. Their evangelizing progress through the island (spring-summer 47).
Paul resists Elymas the sorcerer, and becomes leader.
Sergius Paulus, the proconsul, believes.

27. Course to Perga in Pamphylia (summer, 47).
John Mark withdraws from the mission.

28. Course to Pisidian Antioch (summer 47).
Gospel work with Jews and Gentiles.

29a. Course to Iconium (? November, 47).
Successful ministry and persecution.

29b. Course to Lystra (? June, 48).
Cripple healed, Paul stoned.

29c. Course to Derbe (? September, 48).
Further evangelizing work.

30, a, b, c. Return course to Pisidian Antioch (? December, 48–? May, 49).

31. Course to Perga and Attalia (? May–June, 49).

32, 33. Return to Syrian Antioch (? July, 49).

Close of the First Missionary Journey.

Paul's contention with Peter over his not eating with Gentile Christians.

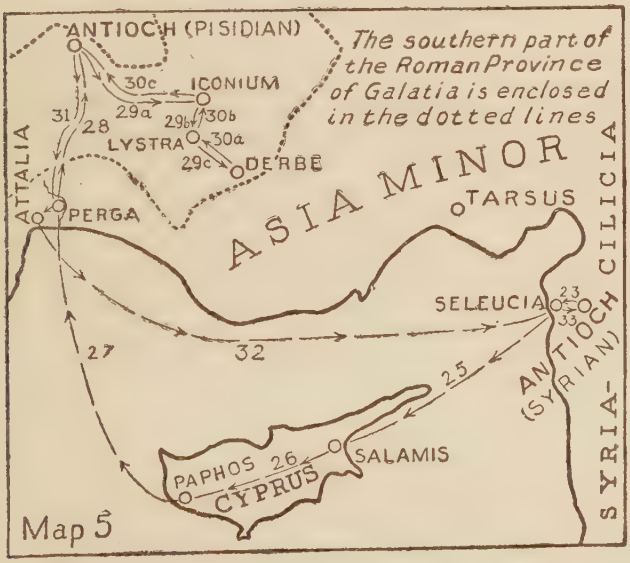
14, 5, (Map 4). Course of the delegates from Antioch to Jerusalem (January-March, 50).

Proceedings and decision of the Jerusalem Council.

4, 22. Course of the deputation, Judas and Silas, with Paul and Barnabas, from Jerusalem to Antioch (spring, 50).

Results of the Council reported to the Church at Antioch.

14. 5. The deputation returns to Jerusalem (spring, 50).



MAP 5. SYRIA-CILICIA, SOUTHERN ASIA MINOR, AND CYPRUS

First Missionary Journey

Make a map of Palestine, Syria, and southern Asia Minor, and enter the course for the First Missionary Journey. See Map 5. For the journeys between Syrian

Antioch and Jerusalem, in connection with the Council, see Map 4.

STUDY V.—FOURTH DAY. Memory Verse, Acts xiv. 3.

Read Acts xiv. 1-20. Carefully mark the use of the word "region" in xiii. 49 and xiv. 7. It has here a specific meaning, and the first passage refers to Phrygian Galatia, the second to Lycaonian Galatia, each a *regio* of the great Galatian province. Paul's address at Lystra displays marvelous adaptation. The view is held that Timothy was won to Christ during this visit.[1]

GENERAL REFERENCES.

Purves, secs. 117-131, 147-166; Bartlet, 60-91; Blaikie, 465-470; McClymont, 51; Stevens 331, 332; Ramsay (St. P.), 64-175; C. H., 125-175; Stalker, 76-85, 132-139; Farrar (St. P.), 181-254; Patrick, 133-205; Davidson, 105-109; Findlay, Hast. Bib. Dict. III, 704-706.

STUDY V.—FIFTH DAY. Memory Verse, Gal. ii. 21.

Read Gal. ii. 11-21. While Bartlet[2] places the vacillation of Peter and wavering of Barnabas before the first missionary journey, and Purves[3] locates it after the Jerusalem council, on the whole, the best arrangement is that of Ramsay,[4] who assigns it to the period just before the council. Consider how much Paul's firm grasp of the principles of Christ's new kingdom meant for the harmony and growth of the early Church.

TOPICS FOR PERSONAL INVESTIGATION AND FOR ASSIGNMENT IN CLASS WORK.

1. The evangelizing and missionary power of the Holy Spirit. Acts x. 38; Luke iv. 18-22; Matt. xxviii. 19, 20; Acts i. 2, 8; iv. 31; x. 44; xiii. 2, 4; 2 Cor. iii. 3; vi. 4-10; Rom. xv. 18, 19; Heb. iii. 7; ix. 14; Rev. xxii. 17.

[1] C. H., 171, 172; Purves, sec. 128.
[2] Bartlet, 60.
[3] Purves, secs. 163-166.
[4] Ramsay (St. P.), 159-166.

2. Proconsuls, especially of Cyprus. C. H., 132-134; Hast. Bib. Dict. art. "Cyprus."

3. Asia Minor. Ramsay (C. R. E.), 1-168, with map, and his *Historical Geography of Asia Minor;* C. H., 206-216.

4. The Roman province of Galatia. Ramsay (C. R. E.), 13-15 and map; Hast. Bib. Dict.; MacCoun, II, 114.

5. Paul's sermon at Antioch. Purves, secs. 122-124; Stifler, 117-120 (has excellent outline).

6. Position and influence of women in cities of Asia Minor. Ramsay (St. P.), 102; N. C. B. (Acts), 266.

7. The occasion, composition, and conclusions of the first general Church council. Bartlet, 81-91; Stifler, 128-146; Patrick, 133-187; Rackham, 238-256.

8. A study of the term "prophet," as appearing in Acts ii. 17; xi. 27, 28; xiii. 1; xv. 32; xxi. 9, 10. Hast. Bib. Dict., I, 434, 435, 440; III, 127, 128.

STUDY V.—SIXTH DAY. Memory Verse, Acts xv. 8.

Read Acts xv. 6-21. Note that Peter, with his broad and practical common sense, points to the divine decision of the question in the gift of the Holy Ghost. Then, as the silence of interest falls on the assembly, Barnabas and Paul, in wise order and at the right moment, bear witness to God's approving seal on their work, and finally James, as chairman, sums up, and, according to Oriental usage, states the practical solution.

QUESTIONS FOR WRITTEN ANSWERS.

1. How, probably, did the Holy Spirit deliver the command given in Acts xiii. 2?

2. Can you outline Paul's method, as respects reaching Jews and Gentiles, from indications given in this lesson?

3. Why was it so very important that the observance of the Jewish ritual should not be imposed on Gentile converts?

4. What points in the record of the council show wisdom and skill in the order of procedure, and in the part taken by the several speakers?

5. If the eating of "things strangled" is not a sin, why did the council forbid it? See 1 Cor. viii. 13.

STUDY V.—SEVENTH DAY. Memory Verse, Acts xv. 26.

Read Acts xv. 22-29. The four items of abstinence for the Gentiles were not a part of the law retained, but rules of purity and Christian-like denials due from the Gentiles as their contribution to the basis of fellowship with Jewish Christians.

Determine chapter-names for Acts vii—xii, and enter them in notebook.

PERSONAL THOUGHT.

"Separate me Barnabas and Saul for the work whereunto I have called them." Acts xiii. 2.

The Church at Jerusalem, at the time of its greatest spiritual need, sent out two of its best men, "Judas called Barsabas, and Silas, chief men among the brethren," and the Church at Antioch, located in one of the greatest as well as wickedest cities of the Roman Empire, sent out Barnabas and Paul.

Have I been inclined to keep the best for myself, and do I ever feel that the great need at home is a sufficient reason why I should refuse to help send the gospel to the needy portions of the earth?

PART III

THE CHURCH ENTERS EUROPE—PAUL'S FIRST SIX LETTERS

SIXTH WEEK

SECOND MISSIONARY JOURNEY—CORINTH A NEW CENTER

STUDY VI.—First Day. Memory Verse, Acts xv. 40. Read Acts xv. 36-41.

Narrative.

Paul and Barnabas Separate

It was not long after the close of the last lesson when Paul proposed to Barnabas that they visit the brethren in the field of their first journey. But a difference arose about taking John Mark, and the two apostolic workers separated. Barnabas took Mark and sailed for Cyprus, and no account is given of his further careeer. "Paul chose Silas, and went forth, being commended by the brethren to the grace of the Lord." Acts xv. 36-41.

Silas Chosen

In Asia Minor

Paul planned his second journey to extend through Asia Minor, and the Holy Spirit enlarged the mission to include Macedonia and Greece. Taking the overland route through northwestern Syria and Cilicia, probably in the spring of 50 A. D.,[1] Paul and Silas stopped at Derbe a short time, and then passed on to Lystra, where they met young Timothy, the son of a Jewess, whose father was

Timothy Called

[1] Ramsay (St. P.), 174.

a Greek. "Him would Paul have to go forth with him; and he took and circumcised him because of the Jews that were in those parts." Acts xvi. 1-5.

The Holy Spirit Directs to Macedonia

Having visited the Churches established during the first tour,[1] Paul and Silas planned to enter the Roman province of Asia in western Asia Minor, but the Holy Spirit forbade their speaking there, and they were also restrained by the "Spirit of Jesus" from entering Bithynia, a province to the north, "and passing by Mysia, they came down to Troas. And a vision appeared to Paul in the night: There was a man of Macedonia, standing, beseeching him, and saying, Come over into Macedonia, and help us. And when he had seen the vision, straightway we sought to go forth into Macedonia." Acts xvi. 6-10.

At Philippi

The first place in Europe at which the apostles paused to preach was Philippi, where there were but few Jews, and these were without a synagogue. On the Sabbath day they went out to the bank of the river where the people were accustomed to assemble for worship. "And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshiped God, heard us: whose heart the Lord opened to give heed unto the things which were spoken by Paul." It was at Philippi that presently Paul cast an evil spirit out of a maiden, "who brought her master much gain by soothsaying. . . . They laid hold on Paul and Silas," and brought them before the rulers or magistrates. The trial resulted in their being beaten with rods and cast into prison. About midnight, while the two servants of Christ "were praying and singing hymns to God, and the prisoners were listening to them," the prison was shaken, and the doors were miraculously opened, and their fetters were loosed. Paul and Silas made no attempt to escape, but Paul cried in a loud voice to the dismayed jailer with the reassuring words: "We

[1] The course embodies the South Galatian view. See Study VIII.

are all here." Then the jailer asked, "What must I do to be saved?" and they said, "Believe on the Lord Jesus, and thou shalt be saved, thou and thy house. . . . And he took them the same hour of the night and washed their stripes; and was baptized, he and all his, immediately." Learning that they were Roman citizens, the magistrates with fear besought them to depart. Acts xvi. 11-40.

At Thessalonica and Berœa

After passing through Amphipolis and Apollonia, the missionaries broke new ground at two other points in Macedonia—Thessalonica and Berœa. The usual jealousy of the Jews was aroused in the first-named city, and such disturbance kindled that Jason and other brethren were brought before the rulers and required to give security. Paul and Silas were thereupon sent by night to Berœa, where their ministry met with a most favorable reception, till the Thessalonian Jews came and stirred up fresh trouble. Paul was now sent to Athens, by the sea route, perhaps, and Silas and Timothy soon followed him.[1] Acts xvii. 1-15.

At Athens

The Athens of Paul's day was not that of the time of Socrates, but it was even then the center of the world's education, where philosophers regularly taught in lecture-room and university. "Paul faces philosophy in its own home. He had been brought up in the religious capital of the world; he was to end his days in its political capital; and now in the midst of his life's work he proclaims the gospel in its intellectual capital."[2] On Mars' Hill, probably at the point where the court of the Areopagus met, the apostle gave to the Athenians a sermon of marvelous philosophical insight and rhetorical strength. "Certain men clave unto him, and believed: among whom also was Dionysius the Areopagite, and a woman named Damaris, and others with them." Acts xvii. 16-34.

[1] Ramsay (St. P.), 232-234, 240, 241: N. C. B., (Thessalonians and Galatians), 19, 20; Hast. Bib. Dict., IV, 744.

[2] Rackham, 306.

At Corinth

From Athens, Paul went to Corinth, the capital of Achaia. Here he met a Jew, Aquila, and his wife Priscilla. The three became fast friends, and worked together at their common trade of tent-making, while Paul "reasoned in the synagogue every sabbath, and persuaded Jews and Greeks." After the coming of Silas and Timothy, he "was constrained by the word, testifying to the Jews that Jesus was the Christ." He was now compelled to leave the synagogue, but continued his work in the house of Titus Justus near by. "And Crispus, the ruler of the synagogue, believed in the Lord with all his house; and many of the Corinthians hearing believed, and were baptized." Acts xviii. 1-11.

Conclusion of Second Missionary Journey

In the subsequent opposition of the Jews, Gallio, the liberal-minded proconsul of Achaia, so fully favored the apostle that the populace were emboldened roughly to handle Sosthenes, the new ruler of the synagogue. At Corinth, Paul wrote the two Epistles to the Thessalonians. With his work crowned with large success, the great leader at length turns his face toward Jerusalem. Aquila and Priscilla accompany him as far as Ephesus, where they remain, while he, after a brief sojourn, hastens forward by way of Cæsarea, salutes the Jerusalem Church, and goes down to Antioch. Acts xviii. 12-22.

Enrich the lesson of this week by surrounding it in your mind, as far as possible, with the atmosphere of the Greek life of that day.

STUDY VI.—SECOND DAY. Memory Verse, Acts xvi. 9.

Read Acts xvi. 1-10. Note that the Holy Spirit had greater work for Paul than the provinces of Asia Minor, and so directed him, since he was responsive.

Scripture Scheme.

Disagreement of Paul and Barnabas, Acts xv. 36-39; Paul's second missionary journey begun with Silas, 40, 41; Timothy added at Lystra and circumcised, xvi. 1-3; Concordat delivered and Churches strengthened, 4, 5; Paul directed to Macedonia, 6-10; Course to Philippi and work there, 11-40; Course to Thessalonica and Church planted there, xvii. 1-9; Ministry in Berœa, 10-15; Paul's stay and sermon at Athens, 16-34; Paul's extended labors at Corinth, xviii. 1-17; Return by Ephesus, Cæsarea, and Jerusalem to Antioch, 18-22.

STUDY VI.—Third Day. Memory Verse, Acts xvi. 25.

Read Acts xvi. 11-40. Of Philippi, Dobschütz remarks, "As inscriptions show, the Latin element predominated. The few Jews and proselytes had no synagogue of their own. Their place of prayer lay on the river bank before the town-gate."[1]

Map and Lesson Outline.

23, 25 (Map 5). Course of Barnabas and Mark to Cyprus (spring, 50).

Beginning of the Second Missionary Journey.

34, 30 (Map 6). Course of Paul and Silas to and through South Galatia (spring-summer, 50).

Work among the Churches of South Galatia.

Timothy added to the missionary force.

35. Course to Troas (autumn, 50).

Vision to Paul of the Man of Macedonia.

36. Course to Philippi (autumn, 50).

Lydia won to Christ, and an evil spirit cast out of a maiden.

Paul and Silas tried, beaten with rods, and imprisoned.

While praying and singing, their bonds are loosed.

Conversion and baptism of the jailer.

The missionaries are released with honor.

37. Course to Thessalonica and Berœa (winter-spring, 50-51).

Fresh trouble stirred up by Jews from Thessalonica.

38. Paul's course to Athens (?August, 51).

His sermon on Mars' Hill, and its results.

[1] Dobschütz, 82.

40. Paul's course to Corinth (?September, 51).
His extended ministry in this new Christian center.

43. Course of Paul's company, together with Aquila and Priscilla, to Ephesus (spring, 53).
Paul's first preliminary preaching in Ephesus.

44, 21. Paul's course from Ephesus to Jerusalem (spring, 53).
He salutes the Jerusalem church.

4, 22. Paul's course to Syrian Antioch (spring, 53)
Close of the Second Missionary Journey.

MAP 6. JERUSALEM AND ANTIOCH TO THESSALONICA AND CORINTH
Second Missionary Journey

Note the course of Barnabas and John Mark from Syrian Antioch to Cyprus, on Map 5. Make a map covering Palestine, Syria, Asia Minor, Macedonia, and Greece, and mark the course of Paul for the Second Missionary Journey. See Map 6.

STUDY VI.—FOURTH DAY. Memory Verse, Acts xvii. 11.

Read Acts xvii. 1-15. From Philippi to Thessalonica would be one hundred miles southwest, on the magnificent

military road, the Egnatian Way, "one of the great arteries of the Roman Empire."[1]

GENERAL REFERENCES.

Purves, secs. 181-200, 208; Bartlet, 92-110, 117-119; Blaikie, 470-477; McClymont, 46; Stevens, 332; Ramsay (St. P.), 175-266; C. H., 206-321, 326-331, 334-349; Stalker, 85-99; Farrar (St. P.), 254-325, 351-354; Shaw, 4; Findlay, Hast. Bib. Dict., III, 709.

STUDY VI.—FIFTH DAY. Memory Verse, Acts xvii. 28.

Read Acts xvii. 16-34. Notice that women of good position are prominent in the Christian movement in all the cities of Macedonia.

TOPICS FOR PERSONAL INVESTIGATION AND FOR ASSIGNMENT IN CLASS WORK.

1. The authority of the Holy Spirit. Acts xi. 12; xiii 9-11; xv. 28; xvi. 6, 7; xx. 28; Rev. ii. 7, 11, 17; iii. 6, 13, 22.

2. The "we" sections, as related to Luke, and the best accounting for all the facts. Bartlet, 96, 97; N. C. B., *Acts*, 287, 288, 294, 306, 336, 367, 388; Ramsay, (St. P.), 200-205, 219, 315, 383, 384; pages under "Travel-Document," in index of Ramsay (C. R. E.).

3. Athens. C. H., 285-306; Farrar (St. P.), 295-306; Bib. Dict. (South Galatia, Philippi, Thessalonica, Corinth, Timothy, will be considered in connection with the Epistles.)

4. Character-study of Silas or Silvanus, from all that is known of him. Rackham, 255-257; Purves, sec. 183; Hast. Bib. Dict.

5. Aquila and Priscilla, and Harnack's view that the latter may be author of the Epistle to the Hebrews. N. C. B. (Hebrews), 36-38; Ramsay (St. P.), 253-255, 267-269; Study XXII, Narrative.

6. Paul's sermon at Athens, its strength and weakness.

[1] N. C. B. (Acts), 294; C. H., 316-321. From Dyrrachium, on the Adriatic, the Via Egnatia, strictly so called, extended a distance of five hundred miles, to the River Hebrus in Thrace. On this course Thessalonica was about midway, and "along the whole line . . . no city was so large and influential." See Map 15.

Ramsay (St. P.), 249-253; Bartlet, 106-108; Stifler, 161-171; Rackham, 312-319.

7. Tent-making. Farrar (St. P.), 13, 14; Hast. Bib. Dict., III, 699.

STUDY VI.—SIXTH DAY. Memory Verse, xviii. 11.

Read Acts xviii. 1-11. In every way Paul's residence of eighteen months at Corinth must be regarded as a great epoch in his life history. His nature broadens, his ideas become more masterful, he begins the writing of his Epistles, henceforth his goal is Rome.[1]

QUESTIONS FOR WRITTEN ANSWERS.

1. Was Silas a Roman citizen?
2. Was he a Jew or a Gentile?
3. When was Timothy converted?
4. Were Aquila and Priscilla Christians when Paul first met them, or among his converts?
5. Why, apparently, was a vision given to Paul at Corinth?

STUDY VI.—SEVENTH DAY. Memory Verse, Acts xviii. 21.

Read Acts xviii. 12-22.

The second missionary journey probably began in the spring of 50 or 51 A. D., and ended in the spring of 53 A. D.[2] Enter in notebook chapter-names for Acts xiii. —xviii.

PERSONAL THOUGHT.

"Come over into Macedonia, and help us." Acts xvi. 9.

The great apostle was ever ready to respond to the cry of need, and go into strange and difficult places.

Is my heart tender and responsive to the needs of others? Am I a missionary in spirit?

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[1] 1 Cor. 11. 1-5; Ramsay (St. P.), 252-255, 260; Purves, 196.

[2] Ramsay, 174, 263; Purves, p. 319, though Turner, Hast. Bib. Dict. I, 424, makes it cover 49-52 A. D.

PART III—SEVENTH WEEK

APOSTOLIC COUNSELS TO GENTILE CONVERTS AT THESSALONICA

STUDY VII.—First Day. Memory Verse, 1 Thess. i. 11.
Read 1 Thess. i.

Narrative.

Thessalonica and Its Strategic Situation

The city of Thessalonica, at the head of the Thermaic Gulf, toward the north of the Ægean Sea, was the metropolis of the Roman Province of Macedonia, and capital of the second of its four divisions. By reason of its strategic situation with respect to commerce, both by land and sea, it has continued to be a place of large population, the present Turkish city, Saloniki, having more than 150,000 inhabitants.[1]

Founding of the Church

The last lesson has shown that the Thessalonian Church was founded during Paul's second missionary journey, probably in the latter part of 50 A. D. Silas and Timothy shared in the labors of the apostle at Thessalonica. Paul preached for three consecutive Sabbaths in the great synagogue, and won some Jews, but the converts were generally proselytes, and heathen people who "turned unto God from idols, to serve a living and true God." 1 Thess. i. 9. They were Thracians by race, with a considerable mixture of Celtic blood, and among them were "of the chief women not a few."

Compelled to leave Thessalonica, with a limit of time probably fixed by the rulers *(politarchs)* of the city during

[1] Rackham, 293.

which he could not return, Paul dispatched Timothy from Athens to bring him word concerning the infant church. His messenger reaches him at Corinth. Thereupon the First Epistle to the Thessalonians is written and sent by Timothy, perhaps toward the close of 51 A. D., and the Second in the same manner in the early part of 52. They therefore possess a great interest as being the first letters of the apostle,[1] and, with the probable exception of the Epistle of James, the earliest writings of the New Testament.

Occasion and Date of the Letters

State of the Church

As the Christian disciples of Thessalonica are viewed in the light of these letters, it is seen that the apostle had ground for heartfelt gratitude over their spiritual condition. 1 Thess. iii. 6, 7; i. 8. It is also plain that they are suffering persecutions, but are bravely enduring them "with joy of the Holy Spirit." i. 6. The tone of the first letter is therefore one of rejoicing and praise. "We thank God without ceasing. . . . For ye are our glory and joy." ii. 13, 20. At the same time the character of Paul seems to be attacked by bitter enemies, and he takes occasion to dwell upon his devoted labors while in Thessalonica.

The Lord's Return

It would appear that, in the interval, these primitive Christians had become absorbed in contemplating the Lord's return. Out of this had arisen a peculiar practical problem. Would not some of their number who had died miss the joy and reward of his coming? The apostle's answer is given in iv. 13-18. "Paul evidently shared the universal belief of the early Church that Christ would return during the lifetime of the generation of Christians then on earth.[2] But he never made this a part of his gospel message." "The difference between the two Epistles is this: In the

[1] "This remarkable development, in which law, statesmanship, ethics, and religion meet in and transform the simple letter, was the work of St. Paul more than of any other." Ramsay (Letters), 29.

[2] 7 Farrar (St. P.), 341, 342; Purves, sec. 207.

first, Paul teaches that Christ will come suddenly and without warning, whenever that may be; in the second, he teaches that it can not be just yet."[1] The correction of this idea prevailing in the Thessalonian Church, and of unfavorable results flowing from it, seems to have formed the chief reason for the writing of the second letter. In this Epistle, ii. 3-12, occurs a passage of which Prof. Adeney, N. C. B., 243, 244, says, "This is one of the most perplexing passages in the New Testament." And this is his conclusion as to its possible meaning: "Do not be deceived. Christ will not come yet. First there will be a falling away of some of the Christians; then the full malignity of the Jewish power will be made manifest. It is very haughty and insolent now, claiming the temple as its own, and assuming the authority of God; but for the present the Roman Government restrains it. When the restraining influence is removed it will break out with full violence. But then Christ will come and destroy it."

The Man of Sin

The practical advices and precepts given by Paul toward the close of these letters are very striking. He dwells chiefly on increase in brotherly love, on social purity and industry, on giving honor to the church leaders, and on constant watchfulness, praise, and prayer. In the first Epistle he uses the term "saints" for the spirits of the departed servants of God, 1 Thess. iii. 13; in the second, for all the godly, 2 Thess. i. 10; in both Epistles, under terms having the same root meaning, he lifts up the pure Christian standard and declares that this is made possible through the Holy Spirit. 1 Thess. iii. 13; iv. 3, 4, 7, 8; v. 23; 2 Thess. ii. 13.

Practical Advices

After reading an Epistle through to get our first general impressions of its practical drift and purpose, the next move of importance is to work out independently a general outline.

[1] Professor Adeney, N. C. B. (Thessalonians and Galatians), 40, 41, 51.

STUDY VII.—SECOND DAY. Memory Verse, 1 Thess. ii. 13.

Read 1 Thess. ii. Note that this first letter illustrates the general structure of all of Paul's Epistles: 1. A salutation or greeting; 2. A thanksgiving to God for the Christian gifts and graces of his converts; 3. A doctrinal portion; 4. A practical section; 5. Personal messages, salutations, etc.; 6. A brief autograph conclusion, ending in a benediction. But here the doctrinal, practical, and personal portions are intermingled, and there are no closing salutations.[1]

SCRIPTURE SCHEME.

1 Thessalonians: Salutation, i. 1; thanksgiving and congratulations, i. 2-10; Paul's ministry explained, ii. 1-12; his interest and desire, 13-20; Timothy's mission and report, and the apostle's prayer, iii; exhortations to purity, brotherly love, and industry, iv. 1-12; comfort in the Lord's return, 13-18; watchfulness of sons of light, v. 1-11; closing directions and percepts, 12-27; benediction, 28.

2 Thessalonians: Salutation, i. 1, 2; congratulation and prayer, 3-12; views concerning the Lord's return corrected, ii. 1-12; thanksgiving and prayerful wishes, ii. 13—iii. 5; warnings against disorderly conduct, 6-15; closing salutation and benedictions, 16-18.

STUDY VII.—THIRD DAY. Memory Verse, 1 Thess. iv. 13.

Read 1 Thess. iii. iv. This first writing of Paul preserved to us should be most carefully studied to see what Christian truths or doctrines can be discerned. Notice the many times the word "God" occurs, and how the name "Father" is connected with it (i. 1, 3; iii. 11, 13); the use of "Lord" with the names for Christ or alone; the frequent reference to the Holy Spirit; the prominent teaching concerning Christ's return, and many other be-

[1] Farrar (M. B.), 151-157.

liefs. It would be well to write out in your notebook as complete a list as you can from the two Epistles.[1]

MAP AND LESSON OUTLINE.

The strategic site of both ancient and modern Thessalonica.

The Thessalonian church founded during Paul's second missionary journey.

The members were chiefly Gentiles, and Thracians by race.

39. Course of Timothy from Athens to Thessalonica to learn the state of the church (summer, 50).

41. Course of Timothy to Corinth to report to Paul (autumn, 51).

The first letter to the Thessalonians shows their favorable spiritual condition.

They are suffering from, but bravely enduring, persecution.

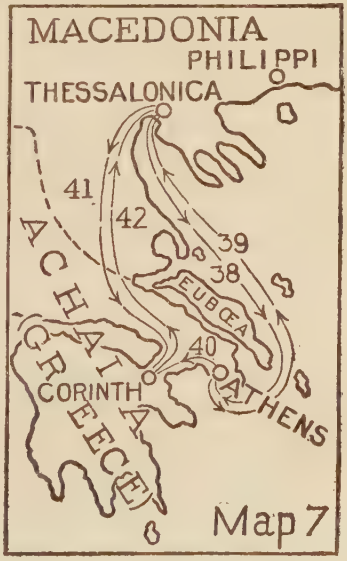
The tone of the letter is one of joy and praise.

In answer to attacks of enemies, Paul bears witness to his devoted labors.

42. Course of Timothy from Corinth to convey the First Epistle to the Thessalonians (autumn, 51).

41. Course of Timothy in returning to Corinth (winter, 51-52).

Timothy reports to Paul the Thessalonians as troubled over the question of the Lord's second coming.



MAP 7. ATHENS AND CORINTH TO THESSALONICA

Epistles to the Thessalonians

[1] N. C. B., 28, 29.

Paul shows in the second letter that Christ's return is not to be at once.

His helpful practical counsels.

42. Course of Timothy from Corinth to convey the Second Epistle to the Thessalonians (winter, 51-52).

38, 40. Course of Timothy in returning to Corinth, if in part by sea (spring, 52).

Make a map of Macedonia and Achaia (Greece), and mark the course of Timothy, as the messenger to and fro between Paul and the Church at Thessalonica, chiefly in conveying the two Epistles. See Map 7.

STUDY VII.—FOURTH DAY. Memory Verses, 1 Thess. v. 17, 18.

Read 1 Thess. v. Mark the words, "he died for us," verse 10, as the germ of Paul's great doctrine of the cross and the atonement. Also note the sublime height of Christian character presented in verse 23. The ten verses, 15-24, are a beautiful passage for the memory.

GENERAL REFERENCES.

Purves, secs. 201-207; Bartlet, 110-117; Blaikie, 477; McClymont 48-50, 52-57; Stevens, 389, 390, 407, 437, 453, 454, 470-474; Ramsay (St. P.), 260; C. H., 321-334; Stalker, 104-110; Farrar (St. P.), 325-351; Shaw, 17-59; Bruce, 4-25; Hast. Bib. Dict., arts. "Thessalonians," "Parousia," "Paul."

STUDY VII.—FIFTH DAY. Memory Verse, 2 Thess. i. 11.

Read 2 Thess. i. Note that the two Epistles are sometimes called the mission group. More generally they are classified as having reference to last things in the Christian plan. They are elementary and simple in treatment, and for this reason, and because they come early in the apostle's work, they may be termed the primer or forenoon Epistles.[1]

[1] Bruce, 4-25.

TOPICS FOR PERSONAL INVESTIGATION AND FOR ASSIGNMENT IN CLASS WORK.

1. The Holy Spirit reproducing his own character. Ezek. xxxvi. 22-28; 1 Thess. iv. 7, 8; v. 23, 24; 2 Thess. ii. 13; Gal. iii. 3; 1 Cor. vi. 11; Rom. xv. 16; 1 Peter i. 2; Heb. ix. 8-14; x. 14-21.

2. Thessalonica. C. H., 268-270; N. C. B., 5-8; Bib. Dict.

3. Politarchs, the name for the Thessalonian "rulers" (Acts xvii. 6, 8); C. H., 276-279; McClymont, 44; Rackham, 293; Farrar (M. B.), 178; Shaw, 3-9; Hast. Bib. Dict., IV. 315.

4. Classification and structure of Paul's Epistles. Farrar (M .B.), 148-174; Moffatt, 120-127.

5. Paul's trade, and hours of manual and of public work. (1 Thess. ii. 9). Ramsay (St. P.), 271; C. H., 274; N. C. B., 168, 252, 253; Rackham, 351.

6. The Parousia or return of the Lord. N. C. B., 28-42, 195-210, 233-236; Bartlet, 113-115; Hast. Bib. Dict.

7. A study of the terms "saints," "sanctify," "holiness," etc. (1 Thess. iii. 13; v. 23, etc.). Adeny, N. C. B., 185, 186, 188, 191, 192, 217, 218; Bruce, 252-292; Hast. Bib. Dict., II, 399-401 (Stevens), IV, 391-395 (Bartlet).

8. Satan (1 Thess. i. 18; 2 Thess, ii. 9). Ramsay (St. P.), 230, 231; Bib. Dict.

9. "The man of sin," the restrainer, etc. (2 Thess. ii. 3-12). N. C. B., 236-245; Stevens, 472-474; Hast. Bib. Dict., IV. 748.

STUDY VII.—SIXTH DAY. Memory Verse, 2 Thess. ii. 1.

Read 2 Thess. ii. On the passage concerning the man of sin and the power that restrains him, Sabatier says: "Antichrist . . . is the representative of the Jewish revolution which was already at work. The power that represses it and prevents its outburst is the Roman government." In the fact that the empire and the emperor are still regarded as the beneficent and protecting powers of social order, he sees "a decisive proof that this much-disputed Second Epistle to the Thessalonians was written before the year 64, and is consequently of Pauline origin."[1]

[1] Sabatier, 120, 121.

QUESTIONS FOR WRITTEN ANSWERS.

1. What led Paul to write his letters?
2. Of how many Epistles is Paul the author?
3. What evidence is there that these two letters are Paul's earliest writings?
4. How many times in these letters does Paul use the words, "the gospel of God," "our gospel," etc.?
5. Enter in your notebook five items of Christian belief found in these letters as a beginning of your construction of Paul's gospel or system of doctrine.

STUDY VII.—SEVENTH DAY. Memory Verse, 2 Thess. iii. 1.

Read 2 Thess. iii. Note how sensible Paul is in his views of work and all practical interests of life, though he dwells in the circle of transcendent spiritual ideas and feelings. Seek by self-examination and prayer to enter into Paul's intense desires for the spiritual development of himself and others, perhaps reading the Epistles through with this new key to their message.

PERSONAL THOUGHT.

"Watch therefore: for ye know not when the lord of the house cometh, whether at even, or at night, or at cockcrowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch." Mark xiii. 35-37.

Is my life so ordered that if he should come suddenly he will find me ready for his appearing? In what respects am I not ready? How may I prepare more fully for his coming?

PART III—EIGHTH WEEK

THE PAULINE GOSPEL TO THE GENTILES VINDICATED IN SOUTH GALATIA

STUDY VIII. First Day. Memory Verses, Gal. i. 11, 12. Read Gal. i, 1-12.

Narrative.

Galatia and the South Galatian Theory

Galatia proper was a cold and dreary district toward the north of Asia Minor, about two hundred miles long from east to west and one hundred miles wide. The name descended from the Gauls, warrior tribes who came from Western Europe in the third century B. C. and conquered the native Phrygian population. Later, the two races were blended together, the region was absorbed by Roman conquest, and became a part of the empire. As such it gave name to a larger Roman province extending almost across Asia Minor centrally, north and south. The earlier view was that Paul, in his second missionary journey, evangelized the original Gallic or Celtic people in the north, having as their principal cities, Pessinus, Ancyra, and Tavium, and that the Epistle to the Galatians was addressed to them. But under the powerful leadership of Professor Ramsay, the greatest authority on the geography and antiquities of Asia Minor, wide acceptance is now given to the "South Galatian" theory, according to which the Epistle is directed to the Churches in Pisidian Antioch, Iconium, Lystra, and Derbe, planted by Paul in his first missionary journey, and visited in his second journey.

These are some of the points in favor of this view:

Points in Its Favor

1. Paul invariably wrote of the place he visited under the names of the Roman provinces to which they belonged. He also was in the habit of traveling along great Roman highways or well-known routes. As he states that "because of an infirmity of the flesh" he preached the gospel to the Galatians the first time (Gal. iv. 13), it is not considered likely that in this condition he would have taken a rough and little-frequented path over a wild mountainous region to reach North Galatia. 2. We have a full account in Acts of the founding of the South Galatian Churches, but no mention of the origin of the Churches in the North. 3. Paul's tone of authority in the Epistle could be employed with the weak Phrygian people of the South far more wisely and tactfully than with the proud Celtic people of the North. 4. Barnabas was with Paul in the first journey, and there would be aptness in the two references to him in the Epistle, if the apostle is writing to the people of South Galatia, especially in the expression, "even Barnabas" (Gal. ii. 13), as he would be well known to them, but unknown to those of the North. But since some authors, including Purves, in books of recent date, still maintain the other view, there is liberty of opinion, and undue stress should not be laid on either side of the argument.

Place and Date of the Letter

The place and date of the writing of the Epistle are also in question. Ramsay[1] would place it at Syrian Antioch, just before Paul starts on his third missionary journey, A. D. 53, and on the basis of a report brought by Timothy. Others would place it later during this journey.

Why Written

It is evident that the Epistle is written by the apostle under a keen sense that his work among the Galatians was imperiled by the influence of Judaizing teachers, who had visited the Galatian Churches and were seeking to lead Paul's converts to adopt Jewish rites and observances. To

[1] Ramsay (St.P.), 190-192.

accomplish their end they had assailed the official standing of the apostle and the genuineness of the gospel he preached.

Paul's First Aim

Paul therefore begins his letter abrutly, making no complimentary allusion to the Galatians, as he does to members of other Churches to whom he writes, and at once asserts his apostolic calling as coming directly from God, and his gospel as received through the revelation of Christ. The details of his life, especially his visits to Jerusalem and reproof of Peter, are recounted in the early part of the letter to show that he did not derive his gospel from the older apostles, and he closes this introductory passage with this profound statement: "I, through the law, died unto the law, that I might live unto God. I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me; and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me." Gal. i. ii.

His Central Purpose

From this point onward the apostle powerfully uplifts and applies the great principle of the gospel that Christian righteousness or justification, which is simply right relation with God, is by faith through grace, and not by the works of the law. He also sets forth the principles of adoption or sonship and heirship. By a contrast between the children of Hagar and Sarah, Paul shows that "we are not children of a handmaid, but of the free woman." Gal. iii. iv.

Freedom

"For freedom did Christ set us free; stand fast, therefore, and be not entangled again in a yoke of bondage. . . . . Ye. . . . . were called for freedom; only use not your freedom for an occasion to the flesh, but through love be servants one to another." How shall this full freedom be maintained? Paul answers, "Walk by the Spirit," and then contrasts "the works of the flesh" and

"the fruit of the Spirit." The letter concludes with practical counsels and a brief apostolic benediction. Gal. v. vi.

Great Influence of the Epistle

Never was a document issued that meant more for the universal liberty of man than the Epistle to the Galatians. "As a whole, the letter is an eloquent and powerful claim for freedom of life, freedom of thought, freedom of the individual from external restrictions and regulations, freedom for all to work out their own salvation and develop their own nature, . . . freedom to do right, not freedom to do everything; 'the whole law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself."[1]

When Paul refers to "the works of the law," let us remember that his thought is usually focused on the burdensome ritual of the Jews.

STUDY VIII.—SECOND DAY. Memory Verse, Gal. i. 24.

Read Gal. i. 13-24. Note the intense earnestness with which Paul immediately brings forward the principles of his apostolic teaching as against those who would pervert the Galatians. The great words of his own statement of Christian truth begin at once to appear, in his use of the words "gospel" (verses 6-8, 11), "church of God" (verse 13), "grace" (verses 6, 15), "the faith" (verse 23).

SCRIPTURE SCHEME.

Galatians: Paul's divine calling and claim for the gospel, Gal. i. 1-17; His approval by, but independence of, the older apostles, i. 18—ii. 21; Justification by faith, foreshown in Abraham and prepared for by the law, iii. 1-25; Sonship and heirship, iii. 26—iv. 7; The Galatians exhorted against defection from the true gospel, and directed to spiritual freedom and brotherly love, iv. 8—v. 15; They are to walk in the Spirit, v. 16-26; Paul's closing counsels, glorying, and benediction, vi. 1-18.

[1] Ramsay (St. P.), 189.

STUDY VIII.—THIRD DAY. Memory Verse, Gal. ii. 19.

Read Gal. ii. No one can measure the influence of Paul's teaching as to justification "by faith in Christ, and not by the works of the law" (verse 16) upon all the subsequent course of Church history.

MAP AND LESSON OUTLINE.

Racial features and extent of the Roman province of Galatia.

Location of the northern cities, Pessinus, Ancyra, and Tavium.

MAP 8. ANTIOCH TO SOUTH GALATIA
Epistle to the Galatians

The southern cities, Derbe, Lystra, Iconium, and Antioch, to whose Churches the Epistle was sent.

Points favorable to the South Galatian view.

Paul's standing and the genuineness of his gospel assailed.

Paul shows that his calling and authority are direct from God.

His gospel received through the revelation of Christ.

Principles of his gospel unfolded.

Its immeasurable influence for freedom.

34, 30. Course of an apostolic messenger, perhaps Timothy, conveying the Epistle to the Galatians (spring, 53).

Make a map of a part of Syria and Asia Minor, outlining the boundaries of the Roman province of Galatia at this time, and mark the course of Paul's messenger in conveying the Epistle to the Galatians from Syrian Antioch to the South Galatian Churches. See Map 8.

STUDY VIII.—FOURTH DAY. Memory Verse, Gal. iii. 26.

Read Gal. iii. Adeney[1] points out that Paul's references to a covenant or will, in verse 15, and to adoption, in chapter iv, show that he has the Greek usage about these two things in mind, and that both passages favor the South Galatian view, as the Roman customs would prevail in North Galatia.

GENERAL REFERENCES.

Purves, secs. 213-218; Bartlet, 84, 85; McClymont, 49, 70-76; Stevens, 341-346, 362-374, 437-442; Ramsay (St. P.), 182-193, 275, 276; C. H., 473-483; Stalker, 105, 109; Farrar (St. P.), 425-443; Shaw, 63-126; Bruce, 48-70, 154, 179, 184-278; Hast. Bib. Dict., II, 81-98; III, 706, 707, 712.

STUDY VIII.—FIFTH DAY. Memory Verse, Gal. iv. 6.

Read Gal. iv. "Ye observe days, and months, and seasons, and years" (verse 10). The traditional reverence of the Galatians, when pagans, for the heavenly bodies, would lead them readily to adopt the new moon and other festivals of Judaism. They had not yet accepted circumcision, though strongly urged thereto by the false teachers.

TOPICS FOR PERSONAL INVESTIGATION AND FOR ASSIGNMENT IN CLASS WORK.

1. The gift, reception, baptism, filling of the Holy Spirit the privilege of every believer. Joel ii. 28, 29; Luke xi. 13; Acts ii. 38, 39; viii. 15-17; x. 44-47; Gal. iii. 2, 4, 14; Acts xix. 1-6.

[1] N. C. B., (Galatians), 66, 67, 279.

2. The "North" and "South" Galatian views. Purves, secs. 185-188; Ramsay (St. P.), 178-198, and his art. "Galatia," Hast. Bib. Dict.; N. C. B., 58-73; Rackham, 195-198.

3. Grace (Gal. i. 6, 15; ii. 9; v. 4). Stalker, 58; Hast. Bib. Dict., N. C. B., Romans, 85, 86.

4. Righteousness. Stevens, 420, 421; Bruce, 146-160, 221-235; N. C. B., 288; Hast. Bib. Dict.

5. Justification. Bruce, 146-160; Stevens, 417-430; N. C. B., 283; Hast. Bib. Dict.

6. Faith. Stalker, 59; Bruce, 224-235; Ropes, 155, 168; Bib. Dict.

7. Brief sketch of Abraham as the pioneer of faith. Stalker, 60; Bib. Dict.

8. Christianity and woman (Gal. iii. 28) Ropes, 181, 182; Hast. Bib. Dict., art. "Woman;" N. C. B., 304

9. The cross of Christ (Gal. vi. 12, 14). Stevens, 403-416; Stalker, 64; Bruce, 169, 170.

STUDY VIII.—SIXTH DAY. Memory Verse, Gal. v. 22, 23.

Read Gal. v. Mark the positive assurance in verse 16 of constant victory for those whose daily course of life is "by the Spirit."

QUESTIONS FOR WRITTEN ANSWERS.

1. What was the occasion of Paul's letter to the Galatians?

2. Why does he give so many items of his biography at the opening of the letter?

3. What great key-words of Pauline Christianity have their earliest use in this Epistle?

4. What words appear in the Epistle to show the believer's new privileges or standing?

5. What virtues are named as composing the fruit of the Spirit?

6. In what does Paul glory?

7. What does he bear "branded" on his body?

STUDY VIII.—SEVENTH DAY. Memory Verse, Gal. vi. 14.

Read Gal. vi. The last words of the apostle before the benediction are very impressive, and probably refer

to the scars left by persecution, which he compares to the marks or brands which masters made upon the bodies of their slaves as signs of ownership, and which he counts as the evidences in his body that he belongs to Jesus.

PERSONAL THOUGHT.

"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." Gal. vi. 7.

It is the law of the harvest that a man reaps the same kind of grain that he sows, and he reaps a great deal more than he sows. This is an awful thought to the sinner, and a comforting thought to the Christian. We should never become weary in well-doing: "for in due season we shall reap, if we faint not."

PART III—NINTH WEEK

THIRD MISSIONARY JOURNEY—EPHESUS A NEW CENTER

STUDY IX.—First Day. Memory Verse, Acts xviii. 27.
Read Acts xviii. 23-28.

Narrative.

Paul's Course to Galatia

After remaining in Antioch for some time, Paul began his third missionary journey late in the spring of 53 A. D.[1] For the last time he now goes through the Syrian gates, the only pass in the Amanus Mountains, across his native Cilicia, perhaps stopping at Tarsus, through the Cilician gates,[2] and at length finds himself among the Galatian[3] Churches, to whom he had recently addressed the letter considered in the previous Study.

Apollos Visits Ephesus and Corinth

It was about this time that Apollos, an Alexandrian Jew, visited Ephesus and began to preach, knowing only the baptism of John. "But when Priscilla and Aquila heard him, they took him unto them, and expounded unto him the way of God more accurately." Being commended by the brethren, he went over into Greece, and "helped them much which had believed through grace; for he powerfully confuted the Jews, and that publicly, showing by the Scriptures that Jesus was the Christ." Acts xviii. 23-28.

[1] Ramsay (St. P.), 265.

[2] "From Antioch to the Cilician gates, through Tarsus, is four hundred and twelve miles." Farrar (St. P.), 354.

[3] Ramsay (Studies), 273-298, embodies many interesting details of "St. Paul's Road from Cilicia to Iconium," with reproduction of twenty remarkably clear photographic views, chiefly by Mrs. Ramsay.

The Opening Seal on Paul's Work at Ephesus

From Galatia, Paul passed over the higher-lying and more direct road to the north of the regular trade route through the Lycus and Meander Valleys, and arrived at Ephesus probably in September. The case of Apollos illustrates the advance from John's baptism to that of the Holy Spirit. A similar completing of faith also occurs with the twelve men whom Paul found at Ephesus needing instruction. "And when Paul had laid his hands upon them, the Holy Spirit came on them; and they spake with tongues, and prophesied." Acts xix. 1-7.

Extent of His Ministry and Influence

Ephesus, the capital of the Province of Asia, ranked with Antioch in Syria and Alexandria in Egypt as one of the three great cities of the Eastern Mediterranean. The lines of trade and travel, both by sea and land, combined to make the city the natural basis from which Paul's presentation of the gospel would spread through the entire province. The word would be heard by provincials who visited the city, and would be carried by Paul's helpers to many of the other cities and towns. His ministry began in the synagogue, where "he spake boldly for the space of three months;" and afterward he reasoned "daily in the school of Tyrannus. And this continued for the space of two years; so that all they that dwelt in Asia heard the word of the Lord, both Jews and Greeks." The apostle also wrought miracles, and the discomfiture of the seven sons of Sceva, a Jewish priest, in their attempt to cast the evil spirit out of a man, only added to Paul's fame and influence. "And not a few of them that practiced magical arts brought their books together and burned them in the sight of all; and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of the Lord and prevailed." Acts xix. 8-22.

The latter part of Paul's stay at Ephesus was marked by a riot, stirred up by Demetrius and his fellow-crafts-

men, the makers of silver shrines of Diana, whose magnificent marble temple was the chief ornament and glory of the city. The apostle was delivered from imminent danger through the friendly offices of the Asiarchs, who were high officials of the province. Acts xix. 23-41.

The Riot of Demetrius

Paul's Larger Plans, and Course to Jerusalem

The remarkable development of the apostle's work in Ephesus and the Province of Asia did not hide from his vision the larger fields beyond, and already he had said, "I must also see Rome." But first he would bring together the funds gathered by his faithful members and agents in the Gentile Churches of this and other provinces, for the assistance of the poor Jewish Christians at Jerusalem. In fulfillment of this purpose he visited Macedonia, and then spent three months in Greece. A plot formed against him by the Jews led to the retracing of his steps through Macedonia. In his farther course he went by ship from one point to another. The scenes of his prolonged discourse at Troas, of his counsels and appeals at Miletus to the elders of the Ephesian Church and tearful parting with them, and of his brief sojourn in the home of Philip the Evangelist at Cæsarea, form the periods of one of the most interesting and touching passages found in Acts. At the end of vain efforts to dissuade him, Paul says, "What do ye, weeping and breaking my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Acts xx. 1—xxi. 16.

Close of the Journey and Dates of Epistles

It is supposed that Paul reached Jerusalem just before Pentecost, which fell on May 28th, in the year 57 A. D. From Ephesus, in the spring of 55,[1] he wrote the First Epistle to the Corinthians; from Macedonia, in the summer of 56, the Second Epistle to the Corinthians; from Corinth, during the winter of 56-57, the Epistle to the Romans.[2]

[1] Bartlet, 140.
[2] Ramsay (St. P.), 285, 288, 295.

The student should again be on the alert, lest, owing to the modest simplicity of Luke's style, he should fail to note his supreme greatness as a historian.

STUDY IX.—SECOND DAY. Memory Verse, Acts xix. 2.

Read Acts xix 1-22. Note that the coming of the Spirit upon the twelve men, xix. 6, is a parallel case to the bestowal of the Spirit in Samaria and Cæsarea, and registers the Divine seal upon the advance step now made by Paul in this great province. The "school" of Tyrannus (verse 9) means a lecture-room such as the rhetoricians used for their exercises. "We may safely imagine that most if not all of the seven 'Churches of Asia' addressed in the Apocalypse had their origin about this time, as well as the Churches of Colossæ and Hierapolis, the neighbors of Laodicea in the Lycus Valley."[1]

SCRIPTURE SCHEME.

Paul revisits Galatia and Phrygia, Acts xviii. 23; Apollos at Ephesus and Corinth, 24-28; Paul proceeds to Ephesus and baptizes twelve men, with signs of the Spirit's approval, xix. 1-7; preaches and works miracles, 8-20; plans for the future, 21, 22; the riot, 23-41; Paul visits Macedonia and Greece, xx. 1, 2; course to Miletus, 3-17; address to the Ephesian elders, 18-35; farewell and farther course to Jerusalem, xx. 36—xxi. 16.

STUDY IX.—THIRD DAY. Memory Verse, Acts xix. 23.

Read Acts xix. 23-41. The stone amphitheater of Ephesus was of immense size: "When this crowd assembled there it was a building that could hold 25,000 or 30,000 people."[2]

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[1] N. C. B., on verse 10.

[2] Cam. Bib., 261.

MAP AND LESSON OUTLINE.

Beginning of the Third Missionary Journey.

54, 30. Paul's course to South Galatia (late spring or early (summer, 53).

His brief visit to the Galatian Churches.

45. Paul's course from Pisidian Antioch to Ephesus (winter, 53).

His extended ministry in this new Christian center.

He writes the First Epistle to the Corinthians.

The craftsmen for Diana stir up a riot against the Christian movement.

Paul is delivered from imminent danger.

He sees Rome as the prospective goal of his labors.

He first will gather more funds for the poor Jewish Christians of Jerusalem.

46, 36. Paul's course to Macedonia (spring, 56).

He earnestly exhorts the Christians of Macedonia.

He writes the Second Epistle to the Corinthians.

41. Paul's course to Corinth (autumn, 56).

His ministry of three months at Corinth.

He writes the Epistle to the Romans.

42, 47, 48. Paul's course from Corinth to Troas (spring, 57).

His prolonged discourse at Troas.

49. Paul's course from Troas to Miletus (spring, 57).

He addresses at Miletus the elders of the Ephesian Church.

50, 51, 21. Paul's course from Miletus to Jerusalem (spring, 57).

Close of the Third Missionary Journey.

Make a map of Palestine, Syria, Asia Minor, Macedonia, and Achaia (Greece), and mark the course of Paul for the Third Missionary Journey. See Map 9.

STUDY IX.—FOURTH DAY. Memory Verse, Acts xx. 12.

Read Acts xx. 1-16. The student should picture the experiences of Paul not recorded by Luke. On his way "into Macedonia" (verse 1), the apostle first waits restlessly at Troas for Titus to bring him tidings from Corinth. When the latter does not arrive, Paul goes onward, and meets him in Macedonia, writes Second Corinthians and

sends it, and perhaps then makes the visit to Illyricum alluded to in Rom. xv. 19. See Map 11.

GENERAL REFERENCES.

Purves, secs. 209-213, 219, 227-229, 231-233, 236, 237; Bartlet, 120-159; Blaikie, 477-479; Ramsay (St. P.), 264-303; C. H., 382-402, 425-447, 461-475, 484-489, 515-539; Stalker, 100-103; Farrar (St. P.), 354-376, 401-403, 420-431, 444, 445, 510-521; Findlay, Hast. Bib. Dict., III, 709-712; Patrick, 206-221.

STUDY IX.—FIFTH DAY. Memory Verse, Acts xx. 35.

Read Acts xx. 17-38. Note the use of the word "bishops" in verse 28, with the marginal "overseers," as descrip-

MAP 9. JERUSALEM AND ANTIOCH TO EPHESUS AND CORINTH
Third Missionary Journey

tive of the elders as guardians or shepherds of the less experienced members. In this early period the term is not used in an official sense. The entire address should be read and studied with great care.

TOPICS FOR PERSONAL INVESTIGATION AND FOR ASSIGNMENT IN CLASS WORK.

1. Christians to live in, and have the fruits of, the Holy Spirit. Acts xiii. 52; 1 Thess. i. 6; Gal. v. 22-25; vi. 8; Rom. v. 4; viii. 4, 5; ix. 1-3; xiv. 17; xv. 13, 30; Col. i. 8; Phil. i. 19.

2. Apollos. C. H., 385-389; Stifler, 180-188.

3. Ephesus. Rackham, 337-339; Bartlet, 125; Bib. Dict.

4. The Roman Province of Asia. Ramsay (St. P.), 273, 274; Rackham, 337.

5. Diana, her temple and worship at Ephesus. Farrar (St. P.), 357-361; Ramsay (C. R. E.), 112-145; Bib. Dict.

6. The "school" or lecture-room of Tyrannus. Ramsay (St. P.), 270, 271; Rackham, 351.

7. Paul's farewell charge to the Ephesian elders. Stifler, 202-204; Rackham, 382-396.

STUDY IX.—SIXTH DAY. Memory Verse, Acts xxi. 13.

Read Acts xxi. 1-6. On the phrase, "these said to Paul through the Spirit" (verse 4). Meyer remarks: "The Spirit had testified to them that a fate full of suffering awaited Paul in Jerusalem, and this in their loving, zealous care they took as a valid warning to him not to go to Jerusalem. But Paul himself was more fully and correctly aware of the will of the Spirit."

QUESTIONS FOR WRITTEN ANSWERS.

1. What, probably, did Priscilla and Aquila find that Apollos lacked? Acts xviii. 27.

2. To what city in Achaia or Greece did Apollos go?

3. What does the word "Asia," in Acts xix. 10, designate?

4. What was the probable value of the "50,000 pieces of silver" (Acts xix. 19)?

5. What was the cause of the riot described in chapter xix?

6. What notable miracle occurred at Troas?

7. What new beatitude of Christ does Paul quote in his address at Miletus?

STUDY IX.—SEVENTH DAY. Memory Verse, Acts xxi. 14.

Read Acts xxi. 7-16. As the opening verses of this passage bring the evangelist Philip before us, it may be noted that twenty years have gone by since the narrative of the Acts left him at Cæsarea.

Write in the notebook your chapter-names for Acts xix, xx, and read, for the story of the period, Bird, 324-414.

PERSONAL THOUGHT.

"And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Spirit testifieth unto me in every city, saying that bonds and afflictions abide me. But I hold not my life of any account as dear unto myself, so that I may accomplish my course." Acts xx. 22-24.

A successful work, a loving circle of friends, a constitution none too strong and already worn with the hardship of many journeys—all these things constrained St. Paul to stay in Ephesus. The only promise he had as he left Miletus was that bonds and afflictions awaited him in Jerusalem, but he had a world-vision and a God-given work. Am I in the place divinely intended for me? or is there a "region beyond" where I am needed more? Are the grounds sufficient upon which I have decided to remain in my present work? Am I following closely the leading of the Spirit?

PART III—TENTH WEEK

STANDARDS OF CHURCH ORDER—THE SUPREMACY OF LOVE

STUDY X.—First Day. Memory Verse, 1 Cor. i. 30. Read 1 Cor. i.

Narrative.

The Writing of First Corinthians

Among the abundant labors of the apostle during his residence in Ephesus was the writing of his first extant Epistle to the Corinthians. Through Apollos, doubtless, Paul had heard some very unfavorable reports of the progress of the converts at Corinth, many of whom were slaves, and all of whom had the severest temptations. There is good reason for believing that in addition to the report of Apollos, Paul had written a previous Epistle, which has been lost, and that in response to this letter the Corinthians, by the hands of Stephanas, Fortunatus, and Achaicus, had sent a reply to Paul, asking concerning certain things which troubled them, such as marriage, meat offered to idols, public worship, spiritual gifts, the resurrection, the collection for the poor in Judea, and the sending of Apollos back to them. Even the ministry of Apollos had not been altogether salutary. His impassioned oratory had caused some to underestimate the worth of the great apostle. Besides the case of Apollos, Judaizing Christians from Jerusalem, claiming the authority of Peter, or Cephas, as they called him, had preached the necessity of circumcision. They exalted Peter as the God-appointed head of the Church and sought to undermine Paul.

The names, therefore, of Paul and Apollos and Peter,

Factions in the Church

and even Christ, had become party names. No actual division had occurred in the Church, but Paul knew that such factions might easily result in division. The Church, in maintaining this sharp contention concerning individuals, was forgetting the simple message of the cross which he had preached. Paul now teaches in this letter that he and Apollos and Peter are laborers with Christ. Yet he adds that in the question of human agents, he was their "father" in the gospel. 1 Cor. i.—iv.

Sinful Practices and Social Conditions

The Church at Corinth was composed largely of people of immoral and ignoble antecedents. They were sorely tempted to sensuality, which they saw all about them. Their environment taught them to be dishonest and untruthful. There were quarrels and resulting contests in the heathen courts. Paul therefore spoke out plainly on these points and on the subject of marriage and divorce. In general he counsels all who are observing moral standards to remain in the state in life in which they are. 1 Cor. v.—vii.

Food Offered To Idols

In answer to their question concerning food offered to idols, which the people bought in the markets, Paul instructed them that since the idol was nothing there could be no contamination by eating this meat, but since even Christians, in this relation, were sometimes called upon to eat and drink in honor of some god, and such eating and drinking would be understood as a recognition of the idol, such practice should be avoided if it caused a brother to stumble. 1 Cor. viii.—x.

Abuses in Public Worship

He next corrected abuse in public worship. If women, under exceptional circumstances, felt impelled by the Spirit to address the Christian assembly, they should do so in a modest and becoming manner. The Lord's Supper should also be observed with decorum and reverence and in the spirit of brotherly love. 1 Cor. xi.

The key to the unity and variety of Christian life in

the early Church is the constant action of the Holy Spirit. "All these worketh the one and the same Spirit, dividing to each one severally even as he will." "Now ye are the body of Christ, and severally members thereof." 1 Cor. xii.

The Action of the Holy Spirit

Beyond all spiritual gifts and interpenetrating them is love. "How high and wide-reaching the spiritual requirements of this law of love are . . . is magnificently brought out in that incomparable hymn of love chanted by St. Paul in 1 Cor. xiii."[1] In connection with this chapter one thinks of the noble exposition of it by Henry Drummond.[2] He compares the qualities or ingredients of love, as given in verses 4-6, to the spectrum of light, and makes them nine—patience, kindness, generosity, humility, courtesy, unselfishness, good temper, guilelessness, sincerity—and shows that "these make up the supreme gift, the stature of the perfect man." He then proves that love is supreme because it makes up the very texture of the life of God and all the good. 1 Cor. xiii.

The Crowning Grace

In the next chapter the apostle presents the considerations and rules which should control the exercise of the spiritual gifts, so that "all things be done unto edifying," and also that they "be done decently and in order." 1 Cor. xiv.

Spiritual Gifts, Orderly Worship

Again, there occurs in the course of this letter the treatment of a great theme, that of the resurrection, in a manner to make it forever memorable. Paul starts from the fact of Christ's resurrection, and in verses 5-8 he gives a remarkable summary of his appearances, closing with the appearance of Christ to himself. In the latter part of his argument he points to the analogy of seed-grain, to the variety of embodiments which God provides for different creatures, and to the range of magnitude and beauty in the heavenly bodies. He makes it plain that

The Resurrection

[1] Orr, Hast. Bib. Dict., III, 156,

[2] *The Greatest Thing in the World.*

the body is redeemed and shall be changed and made incorruptible, and that death is to be "swallowed up in victory." 1 Cor. xv.

Conclusion of the Letter

In the closing chapter Paul directs the attention of the Corinthians to the collection which he is taking among the Churches for the poor of Judea. It is thought that the three brethren mentioned in verse 17 had brought the letter from Corinth to which the apostle is making reply, which is sent, not by them, but by "the brethren" referred to in verse 12, one of whom was probably Titus.[1] Apollos (verse 12) doubtless regarded it as unwise and unloyal to Paul to visit Corinth at this time. 1 Cor. xvi.

First Corinthians is the commentator's delight, because scarcely any New Testament writing is more capable of being illuminated by a portrayal of the historical situation, nor is any more susceptible of a definite and clear analysis. It was the advice of Henry Drummond to an audience of students that they should read the thirteenth of First Corinthians every day for six months. Perhaps here is a suggestion of the way he prepared his own wonderful exposition.

STUDY X.—SECOND DAY. Memory Verse, 1 Cor. ii. 12.

Read 1 Cor. ii. Mark the privilege of the humblest Christian to have revealed unto him "through the Spirit" "the deep things of God" (verse 10); and the law by which it is impossible for the "natural man" to receive "the things of the Spirit of God," for "he can not know them" (verse 14).

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[1] 2 Cor. xii. 17, 18; Narrative, Studies XI, XIX.

SCRIPTURE SCHEME.

1 Corinthians: Salutation and thanksgiving, 1 Cor. i. 1-9; True relation of ministers and Churches, i. 10—iv; Church discipline, v; Avoidance of heathen courts, vi. 1-8; Freedom from bodily sins, vi. 9-20; Marriage questions, vii; Meats offered to idols, viii; Surrender of rights for the sake of others, ix. 1—xi. 1; Women speaking in the Church assemblies, xi. 2-16; Disorders in the Lord's Supper, xi. 17-34; Unity of the Church having diverse gifts, xii; The supreme gift or grace of love, xiii; Edification and order in the use of gifts, xiv; The resurrection, xv; closing directions and commendations and benediction, xvi.

STUDY X.—THIRD DAY. Memory Verse, 1 Cor. iii. 22.

Read 1 Cor. iii. Consider the statements that "we are God's fellow-workers" (verse 9); that every one is a builder (verses 12-15); that "ye are a temple of God" (verse 16); and that "the temple of God is holy" (verse 17).

MAP AND LESSON OUTLINE.

42, 47, 52. Course of messengers from Corinth to confer with Paul at Ephesus (late winter, 55).

The First Epistle to the Corinthians.
Written during Paul's extended labors at Ephesus.
Probably in response to specific inquiries.
The ministry of Apollos and the efforts of Judaizing Christians had developed factions.
Paul shows that Christ and his cross are supreme.
He treats their questions in order.
The variety and unity in the Church due to the Holy Spirit.
Interpenetrating all is the crowning grace of Christian love.
Spiritual gifts are to be used for edification.
The truth of the resurrection is the keystone of our faith.
Closing chapter concerned with the collection for the poor of Judea and other items and greetings.

53. Course of Titus and companion in conveying the First Epistle to the Corinthians, by sea from Ephesus to Corinth (spring, 55).

Make a map of western Asia Minor, Macedonia, and Achaia (Greece), and mark the course by land of the

MAP 10. EPHESUS AND CORINTH
First Epistle to the Corinthians

deputation coming from Corinth to confer with Paul at Ephesus, and of Titus in delivering the First Epistle to the Corinthians. See Map 10.

STUDY X.—FOURTH DAY. Memory Verse, 1 Cor. ix. 24.

Read 1 Cor. ix. 19-27; xi. 23-34. Meditate deeply on ix. 19-22, as the ideal of every Christian life in personal evangelism (verse 25). "Like competitors on the race-course, Christians must train. . . . In eating, drinking, and other bodily gratifications the Greek athletes were under strict rule for ten months." It should be remem-

bered that xi. 23-34, is the earliest written account of the Lord's Supper in the New Testament.[1]

GENERAL REFERENCES.

Purves, secs. 219-226; Bartlet, 130-140, 493-496; Blaikie, 478; McClymont, 49, 58-64; Stevens, 340-352, 389-405, 433-482; Ramsay (St. P.), 275, 276; C. H., 396-426; Stalker, 122-131; Farrar (St. P.), 376-401; Shaw, 127-148; Bruce, 71-75, 358-394.

STUDY X.—FIFTH DAY. Memory Verse, 1 Cor. xii. 31.

Read 1 Cor. xii. On verse 3, Stevens remarks: "The earliest creed of Christendom consists of two words (in Greek)—Jesus is Lord." Truly to say this with personal acceptance of its full depth of meaning involves the renewing of the soul through the Holy Spirit. Note that the figure of the body and its members shows that the unity of Christians is a vital unity: they partake of one common life, and are organic parts of one whole. For the complete efficiency of this "body of Christ" there must be a wide range of variety in its members; each member, even to the humblest, must be active; and all must be bound together by mutual sympathy and feeling for each other. What a design for a Church!

TOPICS FOR PERSONAL INVESTIGATION AND FOR ASSIGNMENT IN CLASS WORK.

1. Christians to pray, prophesy, sing, worship in, and be temples of, the Holy Spirit. John iv. 24; 1 Cor. iii. 16, 17; vi. 19, 20; Rom. viii. 26, 27; Eph. ii. 18-22; v. 18-20; vi. 18; Jude 20.

2. Corinth. C. H., 316, 337-341; Farrar (St. P.), 314-317; Hurlbut, 123.

3. Spiritual knowledge and wisdom (1 Cor. i. 31—ii. 16). N. C. B., 146-152; Bruce, 358, 359; Hast. Bib. Dict., art. "Knowledge."

4. Man as God's temple (1 Cor. iii. 16, 17; vi. 19, 20). N. C. B., 155, 156, 174, 175; Stevens, 438; Bruce, 252, 253, 348.

[1] Hast. Bib. Dict., III, 146, 147: Stevens, 463.

5. Paul's view of the marriage relation (1 Cor. vii). Stevens, 447-450; Matheson, 246-251; N. C. B., 30, 31. See also Study XVII, Fifth Day, Topic 8, and Study XIX, Second Day.

6. Rights and their surrender for the sake of others (1 Cor. viii. 13—ix. 27). N. C. B., 191-199; Stevens, 455, 456.

7. The two sacraments of baptism and the Lord's Supper in the Early Church (1 Cor. i. 13-17; x. 1-4; xi. 20-34). Bartlet, 460-475; Stevens, 461-464; Hast. Bib. Dict., III, 726, 727.

8. "Teachers" (1 Cor. xii. 28) as a special class of workers in the Early Church. Bartlet, 484-486; Hast. Bib. Dict., I, 436.

9. Love as the supreme Christian grace (1 Cor. xiii), Stevens, 435; Bruce, 358-361; Hast. Bib. Dict., Love.

10. Special spiritual gifts of the early Christians (1 Cor. xii., xiv). Bartlet, 485-487; Stalker, 125-127; Bruce, 369-371.

11. The doctrine of the resurrection (1 Cor. xv). Stevens, 474-480; Bruce, 385-394; Hast. Bib. Dict.

STUDY X.—SIXTH DAY. Memory Verse, 1 Cor. xiii. 13.

Read 1 Cor. xiii. The special "prophecies," "tongues," and "knowledge" of the primitive church were to pass away, because, like the scaffolding of a building, these unusual gifts would be no longer needed when the church was established. The reference to "seeing in a mirror, darkly," is to a man seeing the figure of another in one of the imperfectly reflecting metal mirrors of that day compared to seeing the man "face to face." The entire chapter is worthy of being committed to memory.

QUESTIONS FOR WRITTEN ANSWERS.

1. When and by whom was the church at Corinth founded?
2. What disorders had crept into the Corinthian Church?
3. On what other points did the Corinthians seek light?
4. Where and at about what date was First Corinthians written?
5. What are the apostle's directions and answers respecting the disorders and difficulties at Corinth?
6. In what respect is love greater than faith and hope (xiii. 13)?
7. What terms are used to characterize the body of the resurrection, xv. 42-44?

STUDY X.—SEVENTH DAY. Memory Verse, 1 Cor. xv. 58.

Read 1 Cor. xiv. 26-33; xv. 50-58. "It was a happy circumstance for the future of Christianity that in these early days, when there were almost as many wild suggestions and foolish opinions as there were converts, there should have been this one clear, practical judgment, the embodiment of Christian wisdom."[1] But the point is not to be missed that here is seen "a spectacle of fresh and transforming spiritual power . . . energizing in every member," and that lifeless order can never compensate for the lack of this in the church in any age.[2] The statements about the baptism "for the dead" (xv. 29), perhaps present the greatest difficulty of that chapter. On this, Massie[3] remarks: "Perhaps we could combine the views of Evans and Godet, and say, 'They that are baptized with suffering in expectation of the resurrection of the dead.'"

PERSONAL THOUGHT.

"Let him that thinketh he standeth take heed lest he fall." 1 Cor. x. 12.

What sinful practices would St. Paul speak against if he were to write a letter to my church to-day, after having been fully informed as to the conditions in that church? What harmful tendencies in my own life would he condemn if he were to write to me or concerning me? Do I seek to know the mind of Christ as Paul sought to know it? Do I realize the difficulties of right living, and do I exercise myself to overcome these difficulties?

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[1] Dods, 104. [2] Stalker, 131. [3] N. C. B., 41.

PART III—ELEVENTH WEEK

BURDENS AND ANXIETIES OF THE GENTILE APOSTLE

STUDY XI.—First Day. Memory Verse, 2 Cor. i. 20. Read 2 Cor. i.

Narrative.

Emotion the Key to the Epistle

In some respects Second Corinthians is the most difficult of all of Paul's Epistles adequately to understand and to present. Farrar pronounces this the least systematic, and First Corinthians the most systematic, of all the Pauline letters.[1] "There has been a storm; the air is still electric."[2] The letter is filled with emotion; and not one current of feeling, pure and strong, but an agitation and alternation of different currents. But why this conflict of emotion in the soul of the apostle? It is due to a flood of opposition and calumny at Corinth, and Paul is constrained to defend himself and his work. His sensitive spirit protests against this, for it involves the appearance of self-praise. Then there is the pain of unjust accusation and distrust, while with immeasurable love and resolution the apostle seeks to win the Corinthian Church away from the influence of false teachers and perverse self-confidence. The Epistle thus becomes a window into his heart, through which we gain a rare insight into the very life of a resplendent soul.

The following steps may have preceded the writing of this Epistle,[3] at least they seem to explain some things

[1] Farrar (M. B.), 232, 233. [2] Massie, N. C. B., 44. [3] N. C. B., 67, 68.

found in the letter: (1) Visit of Titus and his companion (2 Cor. xii. 16-18) to Corinth with the First Epistle. (2) Timothy arrives at Corinth by way of Macedonia. The discontent becomes more serious and he returns to Paul with the news. (3) Judaistic emissaries (2 Cor. xi. 4) lead the Corinthians even to open rebellion, and word is brought to Paul. (4) He hastily visits Corinth by sea, his second visit (2 Cor. ii. 1), but can not stem the tide, and retires to Macedonia, declaring he will return, and, if necessary, punish. (5) He does not, however, return from Macedonia—for proper reasons—but proceeds to Ephesus. (6) From Ephesus he sends a severe letter by Titus, stating that he is on the point of coming (2 Cor. xii. 14; xiii. 1), but is again deterred on just grounds from going. (7) He grows impatient for news of the effect of his letter, and goes north to Troas, for mission work and to see Titus sooner. But his spirit has no rest (2 Cor. ii. 13) and he leaves for Macedonia, where he meets Titus and is overjoyed at his good news. (8) He sends Titus back to Corinth with the present Epistle. (9) He follows Titus, and spends three months in Corinth (Acts xx. 3).

Events Preparatory to the Letter

The letter is, therefore, drawn from Paul by the restoration of the Corinthians, and is an expression of deep personal feeling. It has been a period of mutual suffering, both with the apostle and now with his spiritual children, as they have seen the agony they brought "to the tenderest-hearted of Christian men." So the first thoughts of the Epistle are of kinship in suffering and of God's comfort. The way is now prepared so that he can explain and justify his failure to come to them, and his anxiety about the intermediate letter. He is led to speak of the ministration of the Spirit and of the nature and practice of his own ministry; of the distinction between believers and unbelievers, and the need of being separated; of his joy

Progress of Thought in the Early Chapters

and comfort, and that of Titus, in the present devotion and affection of the Corinthians, though he had made them sorry unto repentance by the severe intermediate letter. 2 Cor. i—vii.

Liberality and the Blessings of Giving

The second part of the Epistle takes up the subject of the collection, which has been long in abeyance; and Paul incites the Corinthians to liberality, both by the example of the Macedonians and by the motive to cheerful and bountiful giving which springs from God's bountiful grace and the corresponding harvest which returns to the giver from such sowing. "As ye abound in everything, in faith, and utterance, and knowledge, and in all earnestness, and in your love to us, see that ye abound in this grace also. . . . For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich." 2 Cor. viii, ix.

Heroic Apostleship

The third division of the Epistle opens with thoughts concerning Christ as the standard, and then, in chapter xi, the apostle reluctantly and in humility unfolds his own heroic devotion to Christ and men. "Are they Israelites? So am I. Are they the seed of Abraham? So am I. Are they ministers of Christ? (I speak as one beside himself) I more; . . . Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep." Says Weinel: "Such was the apostle's life,—an unceasing sacrifice for others, a difficult, hard labor, a sharing of poverty and peril, a restless wandering without home and loved relations, not an hour without trouble and care, girt around with dangers and with the prospect of a dreadful death from the stone-throwing of an enraged mob. Yet not one instant did the apostle shrink back from such a life. . . . And yet it was a life full of supreme joy too, joy such as a

God's Grace Sufficient

dull, commonplace existence, in its lazy security can not know—and full of that vigorous affection that springs from human hearts that are at one in the highest and innermost things."[1] With chapter xii, Paul passes to an account of his visions and revelations—the "thorn in the flesh," and God's sufficiency, and the Epistle concludes with references to his coming visit to Corinth, the counsel to self-examination, and the triune benediction. 2 Cor. x—xiii. Conclusion.

Second Corinthians is hard to outline and construe, but has some of the statelist and most precious passages for memorizing in all Holy Writ. Let the student treasure up at least one of these great paragraphs.

STUDY XI.—SECOND DAY. Memory Verse, 2 Cor. ii. 14.

Read 2 Cor. ii. Note that, from i. 15 onward through ii. Paul is careful to explain why he did not carry out his promise to return to Corinth after his brief and unavailing second visit, but "out of much affliction and anguish of heart . . . wrote . . . with many tears," the severe letter, which brought them to repent, and to discipline the chief offender; and he now asks that forgiveness be shown him (ii. 6-10). After Paul "went forth into Macedonia" (ii. 13), met Titus, and sent him back to Corinth with this Epistle, he is supposed to have gone as far westward as at least the boundary of Illyricum. (Rom. xv. 19).[2]

SCRIPTURE SCHEME.

Salutation and thanksgiving i. 1-11; The Christian ministry in its motives and experiences, i. 12—vii; Liberality

[1] Weinel, *St. Paul: The Man and His Work*, 190.

[2] Purves, sec. 231; Hast. Bib. Dict., II, 450, 451. But see also Rackham, 298, 299.

and giving, viii., ix.; The defense and exhibit of Paul's apostleship, x. 1—xiii. 10; Conclusion and benediction, xiii. 11-13.

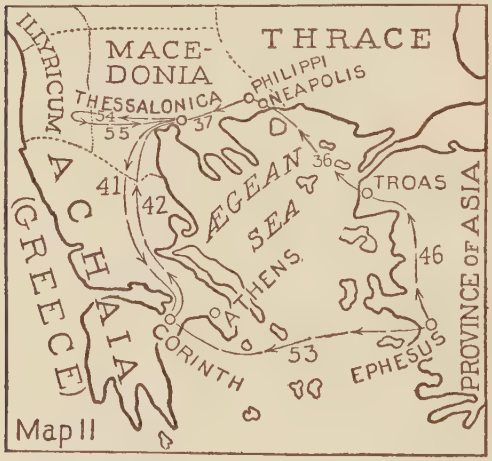
STUDY XI.—THIRD DAY. Memory Verse, 2 Cor. iii. 18.

Read 2 Cor. iii. Drummond has placed all under debt by his treatment of iii. 18, in his address "The Changed Life." See, also, on verses 12-18, Denney's "The Transfiguring Spirit."[1]

MAP AND LESSON OUTLINE.

Second Corinthians, an emotional Epistle, difficult to outline.

It becomes a wonderful window into Paul's heart.



MAP 11. EPHESUS AND THESSALONICA TO CORINTH
Second Epistle to the Corinthians

53. Titus' course from Ephesus with a supposed intermediate Epistle (?summer, 55).

With deep anxiety for the result, Paul awaits Titus' return.

46. Paul's course from Ephesus to Troas (?autumn, 55).

His successful labors, but with no rest in spirit.

[1] *Expositor's Bible*, X.

36, 37. Paul's course from Troas to Macedonia (Thessalonica, ?spring, 56).

42. Titus' course from Corinth to Thessalonica conveying good news to Paul (?summer, 56).

Paul writes the Second Epistle to the Corinthians.
The ministration of the Holy Spirit.
The nature and practice of Paul's ministry.
Cheerful and bountiful giving urged.
Christ's will the standard of life.
Paul's heroic devotion to Christ and men.
The sufficiency of God's grace.
Self-examination enjoined, the triune benediction.

41. Titus' course from Thessalonica to Corinth to deliver the Epistle (?summer, 56).

54. Paul's supposed journey to Illyricum (?summer, 56).

His preaching of the gospel there (Rom. xv. 19).

55, 41. Paul's return, and course to Corinth (?autumn, 56).

Make a map of Western Asia Minor, Macedonia and Greece, and mark the recorded and some of the main supposed journeys of Paul and Titus. See Map 11.

STUDY XI.—FOURTH DAY. Memory Verse, 2 Cor. v. 17.

Read 2 Cor. v. Ever hold in mind the great truth, "We are ambassadors on behalf of Christ" (verse 20).

GENERAL REFERENCES.

Purves, secs. 227-230; Bartlet, 144-152; Blaikie, 478; McClymont, 49, 65-69; Stevens, 367-374, 390-393, 407-414, 423, 443, 444, 453, 466, 476-478; Ramsay (St. P.), 276, 282-289; C. H., 441-469; Stalker, 105, 109; Farrar (St. P.), 401-419; Shaw, 149-162; Bruce, 75-89.

STUDY XI.—FIFTH DAY. Memory Verse, 2 Cor. ix. 7.

Read 2 Cor. ix. "It is well to mark how much attention the foremost of all the apostles gave to such a matter as the collection of money. It is not right to let the money of the Lord's house be collected and managed on mere

earthly principles. The treasury of his temple is holy." Donald Fraser.

TOPICS FOR PERSONAL INVESTIGATION AND FOR ASSIGNMENT IN CLASS WORK.

1. Believers to realize Christ and become like him through the Holy Spirit. John xv. 26; xvii. 14, 15; 1 Cor. xii. 3; 2 Cor. iii. 18; Rom. viii. 9-11; Eph. iii. 14-19; 1 John iv. 2, 13-15; v. 6-12.

2. A study of Paul's emotional nature. Farrar (M. B.), 231-241; Purves, sec. 229; Hast. Bib. Dict., III, 700.

3. The Christian ministry (2 Cor. i. 12—vii). Bruce, 373-377; Stalker, 109-118; Farrar (St. P.), 411-413.

4. Paul's teaching as to giving or Christian stewardship (2 Cor. viii, ix). N. C. B., 301-310; Exp. Bib., XX. XXI.

5. The large place he assigned to his last general offering for the poor among the Christians of Judea (1 Cor. xvi. 1-4; 2 Cor. ix. 1-5; Rom. xv. 26-28). Farrar (St. P.), 420-422; Stalker, 148.

6. Paul's visions and revelations (2 Cor. xii. 1-7). Exp. Bib., XXVI; Bartlet, 56, 57; Hast. Bib. Dict., III, 700.

7. The nature of Paul's thorn or "stake" in the flesh (2 Cor. xii. 7-9). Ramsay (St. P.), 94-97; Matheson, 46-59; Hast. Bib. Dict., III, 700, 701.

STUDY XI.—SIXTH DAY. Memory Verse, 2 Cor. xi. 29.

Read 2 Cor. xi. 22-33. Weinel has an eloquent chapter on the missionary life and preaching of Paul, in the course of which he puts in forceful and glowing phrase nearly all the verses of this wonderful passage; observing at the close, "A host of cares for the man's loving heart, and a continual question for his conscience" (verses 28, 29).[1]

QUESTIONS FOR WRITTEN ANSWERS.

1. What affliction or trouble (2 Cor. i. 8) had befallen Paul in Asia (Ephesus) before the writing of this Epistle?

2. What are some of the motives suggested in chapter v. for living an earnest Christian life?

[1] Weinel, *St. Paul: The Man and His Work*, chapter XII.

3. In what respects should Christ's disciples not be "unequally yoked with unbelievers" (vi. 14)?

4. For what purpose did Paul ask the Churches for an offering at this time?

5. Enumerate the motives for giving to which he appeals in chapters viii and ix?

6. In what way was the prayer of Paul for deliverance from his "thorn" answered (xii. 8, 9)?

STUDY XI.—SEVENTH DAY. Memory Verse, 2 Cor. xii. 9.

Read 2 Cor. xii. 1-10. From an account of an unutterably sublime experience in the unseen world, to which he may never have referred save here, the apostle turns to an earthly experience which forever links him with all hearts that bear infirmities, and which reveals the way of triumph through grace.

Memorize 2 Cor. vi. 14—vii. 1; ix. 6-15; xi. 22-29, or at least one of these passages.

PERSONAL THOUGHT.

"Let a man so account of us, as of ministers of Christ, and stewards of the mysteries of God. Here, moreover, it is required in stewards, that a man be found faithful." 1 Cor. iv. 1, 2.

I am steward (or trustee) of time and money and life itself. These can all be taken away in the twinkling of an eye when the Lord comes to claim his own. Am I a faithful steward, or do I take that which belongs to my Master and use it as though it were my own?

MORE FORMAL DEFENSE OF THE GENTILE GOSPEL—THE INHERITANCE OF THE BELIEVER

STUDY XII.—First Day. Memory Verse, Rom. i. 16. Read Rom. i. 1-17.

Narrative.

The Goal of Paul's Labors

Paul has entered upon a course, in his missionary journeys and evangelization of great cities and provinces, which will naturally lead him to Rome. This immense metropolis, controlling the known world of that time, differed from the other cities which the apostle had visited

The Church at Rome

because the Church was already established there. Writers have not agreed as to whether the early Roman Church was made up chiefly of Jews or Gentiles, but more recent views incline strongly to the Gentile side, while granting that Jewish members and influences also formed a part of its life.

Date and Motive of Epistle

Paul wrote the Epistle to the Romans probably in the early part of the year 57 A. D., during his stay of three months at Corinth, near the close of his third missionary journey. Already he had expressed his purpose to visit the capital. While doubtless many of his converts had gone to Rome, and were found in the Church, he was personally unknown to the body of the members. This letter would bring him in touch with them, and prepare the way for his coming. Then, in the judgment of Bruce and others, the apostle saw that one more step must be

taken to conclude the controversy with Judaism. Three questions—respecting the law, the apostolate, and the election of Israel—were involved. The Epistle to the Galatians met the first question, the two Epistles to the Corinthians the second, and the Epistle to the Romans meets the third. The tone of the letter is calm. Paul has won his battle at Corinth. He would console his Jewish brethren with the thought that though Israel is "broken off," their rejection is temporary. The imperial city appeals to the imagination of an imperial soul; Paul rises to the occasion, and writes with the largeness of a leader who believes that "the gospel . . . is the power of God unto salvation" to the entire race. "The gospel of God, which he promised afore through his prophets in the Holy Scriptures, concerning his Son . . . even Jesus Christ our Lord, through whom we received grace and apostleship, unto obedience of faith among all the nations, . . . to all that are in Rome." Rom. i. 1-17.

First Main Division, Justification

The main divisions of the Epistle to the Romans are comparatively simple.[1] After the impressive salutation and personal explanations (i. 1-17), the doctrinal exposition begins with a survey of justification. First, in what may be called the "sin section," it is shown that righteousness has not been attained either by Gentiles or Jews, "for there is no distinction; for all have sinned, and fall short of the glory of God" (i. 18—iii. 20). Next, it is proved that righteousness is provided in Christ (iii. 21-31), that such righteousness attained alone by faith is consistent with the law (iv), and that it is attended with blissful effects (v. 1-11). The division assigned to justification then concludes with the consideration that Christ is more to the race than Adam. "For if, by the trespass of the one, death reigned through the one; much more shall they that receive the abundance of grace and of

[1] N. C. B., 22, 28, 42, 43; Stevens, 423, 429.

the gift of righteousness reign in life through the one, even Jesus Christ" (v. 12-21). Rom. i. 18—v. 21.

Second Main Division, Sanctification

The doctrinal part of the Epistle next traverses the field of sanctification as its second main division. In the light of Paul's experience and thought the great salvation could not be limited to the deliverance of man from condemnation. There must be a new life in Christ and in the Spirit. For this new life, in a broad and right sense, the term sanctification is used by the apostle, and by the latest and best writers who seek to describe his teaching.

The View of Leading Writers

It is in this sense that Garvie, Godet, Bartlet, Bruce, Stevens, Findlay, Purves, and others hold that Rom. vi—viii unfolds the doctrine of sanctification. Chapter vi does this mainly by showing that faith secures a vital union with Christ, so that the believer can present himself and all his members to the service of righteousness. Chapter vii demonstrates that a holy life can not be attained through the law. Rom. vi, vii.

Chapter viii, and the Inheritance of the Believer

But it is left for chapter viii to bring out in full measure the privileges and inheritance of the believer. This magnificent chapter stands central in the Epistle. Its ideas sweep on like the movements of victorious cohorts. Each phrase is a fresh note of triumph. "There is now no condemnation." The believer is "free from the law of sin and of death." He receives "the spirit of adoption," becomes a child of God, an heir, and a joint-heir with Christ. All things work together for his good. He is more than conqueror, and nothing shall be able to separate him "from the love of God which is in Christ Jesus our Lord." The chapter begins with "no condemnation;" it ends with no separation.

The Holy Spirit is the secret of this victorious life of the believer. Mark the constant reference to his presence and work: "the Spirit of life in Christ Jesus made

me free," "the law . . . fulfilled in us who walk . . . after the Spirit," "they that are after the Spirit," mind "the things of the Spirit," "the mind of the Spirit is life and peace," "ye are . . . in the Spirit, if so be that the Spirit of God dwelleth in you," "the Spirit of God," "the Spirit of Christ," "as many as are led by the Spirit of God . . . are sons of God." "the Spirit himself beareth witness with our spirit," "the firstfruits of the Spirit," "the Spirit helpeth our infirmity," "the Spirit himself maketh intercession for us." "Paul's doctrine of the Spirit is at once ideal and practical. It deals with the commonest and homeliest virtues, and regards them as products of the Spirit's indwelling. Not devout fervors alone, not dreams of far-off ideals alone, but the every-day qualities which one needs most in his commonplace life, are the Spirit's work."[1] Rom. viii.

The Work of the Holy Spirit

Third Main Division, Election of Israel

It is now generally agreed that the doctrine of election, which forms the third and closing division of the doctrinal part of the Epistle, has reference, not to individuals, but to Israel as a whole.[2] Paul seeks to meet the objection and problem doubtless urged by his Jewish brethren: "If the Gentiles are freely admitted into the Church on the simple basis of faith, does it not amount to God's breaking his covenant with Israel, as his chosen people, so that the word of God hath come to naught" (Rom. ix. 6)? Paul's answer, in brief, is that God's calling and covenant do not bind him to Israel irrespective of the nation's character. "By their unbelief they were broken off. . . . And they . . . if they continue not in their unbelief, shall be grafted in . . . again" (xi. 20, 23). Rom. ix—xi.

The practical portion of the Epistle has a first section, treating the general principles of the Christian life, xii, xiii, and a second section which takes into account the cir-

[1] Stevens, 438, 439. [2] See Topic 9.

Practical Part and Conclusion

cumstances of the Church in Rome (xiv. 1—xv. 13). "Bless them that persecute you; bless, and curse not. Rejoice with them that rejoice; weep with them that weep. . . . Take thought for things honorable in the sight of all men. . . . Be not overcome of evil, but overcome evil with good." These are specimens of the many practical precepts in the first section. "If because of meat thy brother is grieved, thou walkest no longer in love. Destroy not with thy meat him for whom Christ died . . . for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. . . . Now we that are strong ought to bear the infirmities of the weak." These words may illustrate the spirit of the second section. There then follow a conclusion, full of interesting personal references and doxologies (xv. 14—xvi). "Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit that ye strive together with me in your prayers to God for me. . . . The God of peace be with you all. Amen. . . . Salute Prisca and Aquila, my fellow workers in Christ Jesus. . . . Salute Persis the beloved, who labored much in the Lord. . . . I, Tertius, who write the Epistle, salute you in the Lord." Rom. xii—xvi.

If the student thoroughly masters some simple outline of Romans, he will find himself greatly helped in the difficult task of understanding the course of its argument. But no one has mastered the Epistle until beneath its complicated logical processes he has sensed its suffused glow of controlled but intense emotion.

STUDY XII.—SECOND DAY. Memory Verse, iii. 19.

Read Rom. ii. 1-9; iii. 9-20. The words (i. 17), "righteousness of God by faith unto faith" express the

theme of the Epistle. It is now held that the righteousness of God means primarily God's attribute of righteousness, by which he not only prevents sin but produces righteousness, so it fully consists with God as Love. Then, secondarily, it means the righteousness which is the gift of God to man, the state of forgiveness and acceptance before God, which has been provided for mankind in the work of Christ and is bestowed on man at justification. For the former meaning see Fifth Day, Topic 4, and for the latter, Study VIII, Fifth Day, Topic 4. Next, the apostle brings the whole world under conviction or condemnation of sin.

Scripture Scheme.

Apostolic salutation, i. 1-7; Personal explanations, 8-17; (The Doctrine of Justification) Righteousness hitherto unattained, i. 18—iii. 20; Righteousness provided in Christ, 21-31; Righteousness by faith consistent with law, iv; The blissful effects of righteousness, v. 1-11; Christ more to the race than Adam, 12-21; (The Doctrine of Sanctification) Faith as union with Christ, vi. 1-14; The service of sin and of righteousness, 15-23; Release from authority of law, vii. 1-6; The powerlessness of the law, 7-25; The state and privileges of the believer, viii; (The Doctrine of Election) God's absolute freedom, Rom. ix. 1-29; The Jews' failure through unbelief, ix. 30—x; God's final purpose of mercy on all, xi; (The Practical Part) Christian life in general, xii., xiii.; Special directions for the Church at Rome, xiv. 1—xv. 13; Conclusion and benediction, xv. 14—xvi.

STUDY XII.—Third Day. Memory Verse, Rom. iii. 24.

Read Rom. iii. 21—iv. 25. Seek to dwell upon and study profoundly the great passage, iii. 21-27, in which the propitiatory work of Christ and its relations to God and man find wonderful expression. It would be well to commit these verses to memory.

MAP AND LESSON OUTLINE.

Writing of the Epistle to the Romans.
Rome is Paul's natural goal.
The Church already established there.
The early Roman Church chiefly Gentile.
Paul unknown to the body of the Roman Church.
This Epistle would bring him in touch with them.
The tone of the letter is calm. Paul has won his case at Corinth.
Paul writes with the largeness of a true leader.
The divisions of the earlier or doctrinal part of the Epistle are three:
(1) A survey of justification, or the standing of the believer.
(2) A presentation of sanctification, or the inheritance of the believer.
(3) A consideration of election, or the destiny of Israel as a whole.
The divisions of the later or practical part of the Epistle are two:
(4) The general principles of the Christian life.
(5) More directly the duties of Roman Christians, personal references, and doxologies.

56, 57. Phœbe's course in conveying the Epistle to Rome (?spring, 57).

MAP 12. CORINTH TO ROME
Epistle to the Romans

Make a map extending from Greece northwestward to Rome, and mark the course of Phœbe from Corinth to Rome with the Epistle to the Romans. See Map 12.

STUDY XII.—FOURTH DAY. Memory Verse, Rom. vi. 11.

Read Rom. vi. "For Paul two problems were solved by faith in Christ—how can the guilty be forgiven? and how can the sinful be made holy? Christ's death for sin offered the solution of the one problem, and Christ's life in the believer of the other."[1] Note that the Epistle now enters upon the second of the problems.

GENERAL REFERENCES.

Purves, secs. 232-236; Bartlet, 152; Blaikie, 479; McClymont, 49, 77-82; Stevens, 338-442, 446-456, 461, 462, 477-482; Ramsay (St. P.), 288; C. H., 487-514; Stalker, 105, 109; Farrar (St. P.), 444-510; Shaw, 163-269; Bruce, 90-361.

STUDY XII.—FIFTH DAY. Memory Verse, Rom. viii. 28.

Read Rom. viii. "Spener is reported to have said that if Holy Scripture was a ring, and the Epistle to the Romans its precious stone, chapter viii would be the sparkling point of the jewel."[2] Treasure this chapter as one of the noblest portions of the Bible.

TOPICS FOR PERSONAL INVESTIGATION AND FOR ASSIGNMENT IN CLASS WORK.

1. The assurance, earnest, firstfruits, sealing, anointing, of the Holy Spirit. 2 Cor. i. 27; v. 5; Rom. viii. 14-17, 23; Eph. i. 13, 14; 1 John ii. 20, 27; iii. 24; iv. 13.

2. Rome, and the influence with Paul of her government, power, and name. Rackham, lv—lix; Bruce, 105, 106; Matheson, 179-195; N. C. B., 9.

3. The Church in Rome. N. C. B., 9-17; Rackham, 495, 496, 509, 510; Bruce, 102, 103; Hast. Bib. Dict., IV, 297, 298.

[1] Garvie, N. C. B., 8. [2] Godet, *Commentary on Romans*, 295.

4. The righteousness of God (Rom. i. 17; iii. 21, 22). Stalker, 57, 58; Bruce, 146-160; N. C. B., 91-93.

5. Sin and death (Rom. i. 18—iii. 20; v. 12-14). Stalker, 54-57; Bruce, 125-145; Hast. Bib. Dict., III, 721.

6. The propitiatory sacrifice or death of Christ (Rom. iii. 24-26). Bruce, 165-179; Stevens, 403-416; Hast. Bib. Dict., III, 723, 724.

7. Paul's meaning in the use of the terms "flesh" and "spirit" (Rom. vii., viii.). Stevens, 338-348; Bruce, 262-292; Hast. Bib. Dict., III, 720, 721.

8. Regeneration, sonship, and liberty (Rom. v. 1-11; viii. 14-17, 29). Bruce, 187-204; Hast. Bib. Dict., III, 724, 725; IV, 220, 221.

9. The doctrine of election in its relation to Israel (Rom. ix.—xi.). Bruce, 310-326; Stevens, 375-388; W. G. Williams, *Exposition of Romans*, 280-355; N. C. B., 206, 224; Hast. Bib. Dict., I, 681.

10. Christianity and the State (Rom. xiii. 1-7). Stevens, 451, 452; N. C. B., 268-271.

11. Phœbe the deaconess (Rom. xvi. 1, 2). Hast. Bib. Dict.

STUDY XII.—SIXTH DAY. Memory Verse, Rom. xii. 21.

Read Rom. xii. On verse 1, weigh carefully these words, "The body is spoken of in this verse, the mind in the next. Christianity claims . . . the body. The sacrifice of the body is the avoidance of all self-indulgence in the gratification of animal appetite or sensual desire, the endurance of all hardship or want of the body that the service of Christ may demand, the exercise of all the powers of the body in doing the work of Christ in the world."[1]

QUESTIONS FOR WRITTEN ANSWERS.

1. From what place did Paul write Romans?

2. Had the Apostle yet been in Rome?

3. Why did he plan and desire to see that city?

4. What are the three main divisions of the doctrinal portion? See Narrative.

[1] N. C. B., 257.

5. In the work of what Divine Agent is found the secret of a victorious Christian life?

6. How are enemies to be overcome, as directed in xii. 18-21?

7. How are officers of a government to be regarded (xiii. 1-7)?

STUDY XII.—SEVENTH DAY. Memory Verse, Rom. xiii. 1.

Read Rom. xiii and xvi. 1, 2. Note that there is a special propriety in this reference to the State in the Epistle addressed to Christians at Rome; for the authorities of the empire had protected Paul from the fury of his own countrymen, and the government in general maintained law and order throughout the world at that time. Phœbe (xvi. 1) is termed a "servant" (margin, "deaconess") of the Church at Cenchreæ, and probably took this Epistle to the Church at Rome.

Thoroughly review Part III. A great passage for the memory is furnished in Romans viii. 26-37.

PERSONAL THOUGHT.

"There is therefore now no condemnation to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death." Rom. viii. 1, 2.

Have I learned the secret of the overcoming life? Do I really believe it possible for a Christian to be "dead unto sin, but alive unto God in Christ Jesus" (Rom. vi. 11)?

PART IV

THE WORLD-WIDE CHURCH UP-BUILT BY PAUL'S CLOSING LABORS—HIS LAST SEVEN LETTERS

THIRTEENTH WEEK

ROMAN PROTECTION AND DETENTION IN JERUSALEM AND CÆSAREA

STUDY XIII.—First Day. Memory Verse, Acts xxi. 39. Read Acts xxi. 17-40.

Narrative.

Why Paul Visited Jerusalem

In view of the extreme danger which Paul knew awaited him at Jerusalem, it might be asked why he should fulfill his plan of visiting the city. Stalker suggests as a reason the effect of Paul's presenting the collection for the poor in person.[1] Stifler would make the motive a final testimony to unbelieving Israel.[2]

His Reception and Efforts to Conciliate the Church

The apostle and his company were cordially received by James and the elders, who "glorified God" for the work among the Gentiles. Yet they were anxious about Paul's reception by the Church, because of the reports that in his mission fields he had taught Jews to forsake Moses. To dispel this impression they proposed that he show publicly his respect for the law by observing certain

[1] Stalker, 148. [2] Stifler, 212, 213.

rites of purification. He willingly assented, and joined with four brethren who had taken a vow, and paid their expenses. Acts xxi. 17-26.

The Riot and Paul's Address to the People

Toward the close of the seven days required to complete this observance, Jews from Asia circulated a false story that Paul had brought Gentiles within the sacred inclosure. A riot ensued, and Paul was rescued only by the prompt action of the soldiers from the fortress of Antonia. When they reached the upper stairs the apostle obtained permission to address the people. As he spoke to them in the Hebrew or Aramaic tongue, they gave attention to an account of his conversion, but when he uttered the word "Gentiles" their rage and outcries again burst forth, and Lysias, the chief captain, hurried him into the fortress. He was saved from scourging by revealing his Roman citizenship. Acts xxi. 27—xxii. 29.

Appearance Before the Sanhedrin

The next day Lysias brought his prisoner before the Sanhedrin. At his first words, the high priest, Ananias, directed that he be smitten on the mouth. This showed the temper of the tribunal and how little Paul could hope for a fair hearing, so he divided the council by asserting his faith as a Pharisee[1] in the resurrection of the dead. The result was that the chief captain again found it necessary to command the soldiers to take Paul by force from the contending factions. "And the night following the Lord stood by him, and said, Be of good cheer: for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome." Acts xxii. 30—xxiii. 11.

Transference to the Care of Felix

The next day Paul's nephew learned that a band of more than forty conspirators were confederate with the council in a plot to assassinate the leader they so deeply hated. The young man was able to inform Lysias, and

[1] Says Hort, *Judaistic Christianity*, 111: "He gave truthful utterance to his own purposes and convictions. From Pharisaism in so far as it meant zeal for the highest objects of Jewish faith, he had never departed and never could depart." See also Hast. Bib. Dict.

this officer, now fully awake to the peril of the situation, made careful preparation, and with an escort able to foil any possible attempt to thwart his purpose, conveyed Paul to Cæsarea. A letter to Felix, the governor, into whose keeping the apostle had come, stated that "this man was seized by the Jews . . . I . . . rescued him, having learned that he was a Roman. . . . And when it was shown me that there would be a plot . . . I sent him to thee forthwith, charging his accusers also to speak against him before thee." Acts xxiii. 12-33.

Detention for Two Years at Cæsarea

Paul now remained at Cæsarea for two years, or from June, 57, to about August, 59 A. D.[1] In the early part of this period he had his trial before Felix, in which the Jews' side was represented by a special advocate, Tertullus, and by Ananias and some of the elders. It was evident that they had no case, but Felix left him "in bonds." Yet his friends were able to see him freely and "to minister unto him." After Felix "came with Drusilla, his wife, who was a Jewess," and whom he had won away from Azizus of Emesa, he "sent for Paul and heard him concerning the faith in Christ Jesus." Though the address at the time stirred his conscience, he thrust aside the call to a better life. Near the close of the two years "Felix was succeeded by Porcius Festus." Under the new governor the Jews renewed their charges and there was a second examination of the apostle's case, in the midst of which Festus, "desiring to gain favor with the Jews . . . said, Wilt thou go up to Jerusalem, and there be judged of these things before me?" Thereupon Paul appealed to Cæsar. The final hearing at Cæsarea was before Festus, Herod Agrippa II, and his sister, Bernice, and yieided what is, perhaps, worthy to be regarded as the most remarkable address of Paul on record. Acts xxiii. 34—xxvi.

[1] Ramsay (St. P.), 295, 303, 321.

Ramsay suggests that Luke is so very minute in describing the generally favorable attitude of Paul's Roman judges because the Roman power, at the time of writing, threatened to begin a general persecution.

STUDY XIII.—SECOND DAY. Memory Verse, Acts xxii. 21.

Read Acts xxi. 17—xxii. Paul does not contradict his previous character and words in his effort to conciliate the Jerusalem Church, nor in the many expressions in his address to the Jewish people used with a like purpose.[1]

SCRIPTURE SCHEME.

Paul's reception at Jerusalem and effort at conciliation, Acts xxi. 17-26; False story, riot, arrest, xxi. 27-36; Address to the people, xxi. 37—xxii. 21; Disclosure of his Roman citizenship, xxii. 22-29; Address before the Sanhedrin, xxii. 30—xxiii. 11; Removal to Cæsarea, xxiii. 12-35; Case before Felix, xxiv. 1-23; Before Felix and Drusilla, 24-27; Before Festus, and appeal to Cæsar, xxv. 1-12; Before Agrippa and Bernice, xxv. 13—xxvi. 32.

STUDY XIII.—THIRD DAY. Memory Verse, Acts xxiii. 11.

Read Acts xxiii. Bartlet[2] considers that the meeting of the members of the Sanhedrin was not an ordinary one, that the chief captain probably presided, and that Paul (verse 5) did not distinguish Ananias as the high priest.

MAP AND LESSON OUTLINE.

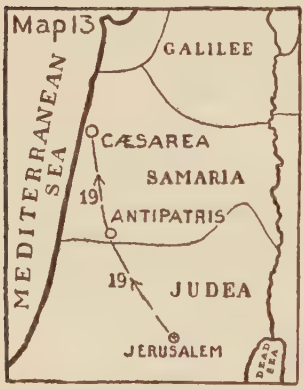
Motive for Paul's determination to be at Jerusalem.
His cordial reception by the leaders of the Jerusalem Church.
Plans by which he should show respect for the Jewish law.

See 1 Cor. ix. 20; x. 32, 33; Cam. Bib., 295, 305, 307.
2 N. C. B. (Acts), 346.

Circulation of a false report against Paul, and the ensuing riot.
He is rescued by the soldiers and addresses the people.
He reveals his Roman citizenship and is not scourged.
His unjust treatment before the Sanhedrin.
By asserting his Pharisaism, he divides the council.
The plot for his assassination.

19. Paul's course in Roman custody from Jerusalem to Cæsarea (?June, 57).

His two years' detention at Cæsarea by Felix.
His defense before Festus.
His appeal to Cæsar.



MAP 13. PALESTINE
Paul's Course from Jerusalem to Cæsarea

Make a map of central Palestine and mark the course of Paul in going, in Roman custody, from Jerusalem to Cæsarea. See Map 13.

STUDY XIII.—FOURTH DAY. Memory Verse, Acts xxiv. 25.

Read Acts xxiv. Though his helpers were permitted to visit Paul, and probably some of them, as Luke, to remain with him, his restraint for these two years and those which follow at Rome must have been a severe trial to his active spirit. Yet there were compensations. He was in need of rest, after a long period of intense labors and sufferings arising from the perils of travel and persecution (2 Cor. xi. 23-28), and these years of enforced quiet were a time of preparation for a period of marvelous productiveness in the "Prison Epistles" written at Rome.

GENERAL REFERENCES.

Purves, secs. 238-243; Bartlet, 160-168; Blaikie, 479-481; Ramsay (St. P.), 303-313; C. H., 540-584; Stalker, 146-154;

Farrar (St. P.), 521-561; Shaw, 271; Findlay, Hast. Bib. Dict., III, 712, 713.

STUDY XIII.—FIFTH DAY. Memory Verse, Acts xxv. 11.

Read Acts xxv. If the date of the arrival of Porcius Festus as governor could be fixed, it would afford a valuable basis for the chronology of the later chapters of the Acts, and even of Paul's whole life, but no result commanding general acceptance has been reached, dates as far apart as 55 and 61 A. D. having been assigned for the recall of Felix. Bartlet says,[1] "In our view the summer of 58 (59) is a probable date for the arrival of Festus." This follows the view of Turner.[2] Of these two years Ramsay accepts 59 A. D., and with this the textbook agrees.

TOPICS FOR PERSONAL INVESTIGATION AND FOR ASSIGNMENT IN CLASS WORK.

1. Mankind resisting, grieving, quenching, the Holy Spirit. Gen. vi. 3; Isa. lxiii. 10; Matt. xii. 31, 32; Acts vi. 3, 9; vii. 51; viii. 18-23; 1 Thess. v. 19; Gal. iv. 28; v. 17; Eph. iv. 30; Jude 19; Heb. vi. 4; x. 29.

2. Jewish vows. C. H., 543-546; Hast. Bib. Dict., arts. "Vow" and "Nazirite."

3. The various courts of the temple and regulations respecting them. Rackham, 46, 47, 416, 417; C. H., 548-551.

4. The Hebrew or Aramaic language. Bib. Dict.

5. The official organization of the Jews, such as high priest, Sanhedrin. Rackham, 44, 45; Bib. Dict.

6. Cæsarea. C. H., 571, 572; Rackham, 146, 451.

7. The Roman governor, and a study of Felix and Festus. Rackham, 409, 451-455; C. H., 567, 568; Bib. Dict.

8. Herod Agrippa II. Rackham, 455-458; Farrar (St. P.), 556, 557; C. H., 566, 567, 581-584, Bib. Dict.

9. Some one to memorize and recite Paul's defense before Agrippa.

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[1] N. C. B., 368. [2] Hast. Bib. Dict., I, 420.

STUDY XIII.—SIXTH DAY. Memory Verse, Acts xxvi. 18.

Read Acts xxvi. 1-23. Concerning Paul's defense before Agrippa, Rackham says, "This speech marks the supreme effort, both of the speaker and his reporter. It is one of the most finished passages in the Acts."

QUESTIONS FOR WRITTEN ANSWERS.

1. What journey made it very clear that danger could not turn Paul aside from duty?
2. On what pretext was he arrested in Jerusalem?
3. Why was he taken to Cæsarea?
4. How do Felix and Festus compare as to character?
5. Why did Paul appeal to Cæsar?
6. Why did Festus wish Paul to speak before King Agrippa?
7. What great event in his life did Paul make prominent in his addresses at Jerusalem and Cæsarea?

STUDY XIII.—SEVENTH DAY. Memory Verse, Acts xxvi. 20.

Read Acts xxvi. 24-32. As far as the answer shows upon the surface, King Agrippa may seem to have been but lightly touched by the personal appeal of Paul, yet who knows what its effects may have been in the man's thoughts during the forty years before his death?

Fix on chapter-names for Acts xxi—xxvi. and write them in notebook, and for the story read Bird, 414-459.

PERSONAL THOUGHT.

"And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled." Acts xxiv. 25, Authorized Version.

Paul in jail could cause the walls to rock and the doors to open; in bonds could make the proud Roman ruler tremble; in chains could undermine the throne of the Cæsars in Rome itself, and all through his faith in God and the power which was given him. Is there anything too hard for God?

PART IV—FOURTEENTH WEEK

PAUL JOURNEYS IN MILITARY CUSTODY TO ROME

STUDY XIV.—First Day. Memory Verse, Acts xxvii. 3. Read Acts xxvii. 1-8.

Narrative.

From Cæsarea to Fair Havens

At last the hour has come when Paul can start on his long-hoped-for course to Rome. The time is probably about the middle of August, 59 A. D. With other prisoners he is delivered into the charge of Julius, a centurion of the Augustan cohort, probably an auxiliary body used to maintain communication between the emperor and his armies in the provinces,[1] and able easily to perform the service now required. The voyage was begun in a ship of Adramyttium, a city fifty miles east of Troas. After touching at Sidon, where Paul was permitted to meet the brethren on shore, the course taken to avoid facing the western winds was east of Cyprus and along the coast of Cilicia and Pamphylia. At Myra the centurion embarked his convoy on what was probably one of the large grain ships supplying Rome from Egypt. Having in their farther course reached Cnidus, a run was made to the southwest, and shelter again found along the east and south coast of Crete. In this way they made the port of Fair Havens. Acts xxvii. 1-8.

But the season was now late. The great Day of Atone-

[1] Ramsay (St. P.), 314, 315, 321.

ment, which in 59 A. D. occurred on the 5th of October, was already past. Paul assured the company that farther sailing would result in danger and loss. But the captain and owner of the ship secured the approval of Julius, and sought to make Phœnix, forty miles to the northwest. It was not long after passing Cape Matala, four miles west of Fair Havens, that a "tempestuous wind . . . called Euraquilo" caught the ship, and it would probably have foundered had it not been able to gain the shelter of the island of Cauda, twenty-three miles to leeward. Here the small boat was drawn on board, the ship was undergirded, and all sail got down except just enough to keep the ship's head to the wind,[1] which was a steady east-northeasterly gale. Acts xxvii. 9-17.

From Fair Havens to Cauda

From Cauda to Melita

The aim was to retard the progress of the ship and avoid the danger of the African quicksands. These were far away, but the wind might last many days. So, holding the ship up to the gale, so that her head was to the north and she was on the starboard tack, they took the wind and waves on her right broadside, and slowly drifted or tacked slightly north of west. It is found that a ship thus drifting from Cauda would, on the fourteenth night, be near Melita.[2]

Paul Becomes the Real Leader

In the extreme peril and despair of this company the Christian faith and personality of Paul bring him to leadership. He stands forth in the midst and exhorts them "to be of good cheer." God, by a night vision, assured him that he is to "stand before Cæsar;" their lives are all granted him also, though by a wreck they "must be cast upon a certain island." Later, when the crisis approaches of beaching the ship and making their way to the shore, Paul prepares them for it by first invoking the blessing of God upon the food, eating himself, and inspir-

[1] James Smith, 113, 114.

[2] James Smith, *Voyage and Shipwreck of St. Paul*, 114-128; Ramsay (St. P.), 330.

ing them to eat. Julius's regard for the apostle causes him to spare the lives of all the prisoners when the soldiers proposed that they be slain. Then the centurion "commanded that they who could swim should first cast themselves overboard, and get first to land; and the rest, some on planks, and some on other things from the ship. And so it came to pass that they all escaped safe to land." Acts xxvii. 18-44.

His Work at Melita

During their three months' stay in Melita, the natives, including the father of Publius, "the chief man of the island," received much benefit from the ministrations of Paul. When the company were about to sail for Rome the Melitese supplied them with such things as were needed. Acts xxviii. 1-10.

He Approaches and Enters Rome

The ship stopped at Syracuse three days. Then, though the breeze was not from the south, they were able by good seamanship to work up to Rhegium.[1] Two days later they arrived at Puteoli, the point at which passengers debarked, while the ship, with its cargo of wheat, passed on to Ostia. The Christians of Puteoli persuaded Paul to tarry for a week with them, which allowed the news of his arrival in Italy to reach Rome. The apostle was attended by Aristarchus of Thessalonica and Luke, perhaps others; but as he now draws near the center of Roman power and glory, he feels a sense of depression. How can he, a fettered prisoner, subdue this vast stronghold of the world's life "to the obedience of Christ?" But a band of Roman Christians meet him at the Market of Appius, forty-three miles from the city, and another at the Three Taverns, ten miles farther on. He is greatly cheered, and enters the city with the step of a conqueror. Acts xxviii. 11-15.

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1 Ramsay (St. P.), 345.

Now, as your work is drawing to a close, is the time for unsparing toil. To have anything like a clear view of the history of the Early Church is worth a large amount of sacrifice.

STUDY XIV.—SECOND DAY. Memory Verse, Acts xxvii. 25.

Read Acts xxvii. 9-44. Notice especially how Paul comes to the front. Ramsay says that he is here seen "on a higher plane than common men, advising more skillfully than the skilled mariners, maintaining hope and courage when all were in despair, and breathing his courage into others, playing the part of a true Roman in a Roman ship, looked up to even by the centurion, and in his single self the savior of the lives of all."[1]

SCRIPTURE SCHEME.

Course from Cæsarea to Fair Havens, Acts xxvii. 1-8; Council as to farther course, 9-12; Attempt to make Phœnix, 13; First stage of storm and efforts to help the ship, 14-19; Despair, 20; Paul's faith based on a vision, 21-26; The brink of shipwreck, 27-29; Paul again to the fore, 30-38; Beaching the ship, 39-41; All are saved, 42-44; Incidents in Melita, xxviii. 1-10; From Melita to Rome, 11-15.

STUDY XIV.—THIRD DAY. Memory Verse, Acts xxviii. 2.

Read Acts xxviii. 1-15. It should be observed that the word "barbarians" is used in verse 2 in the special sense of those who do not have Greek culture. These people acted with "no uncommon kindness" rather than in a barbarous manner.

MAP AND LESSON OUTLINE.

Paul goes to Rome, in charge of Julius, centurion of the Augustan cohort.

[1] Ramsay (St. P.), 390.

58. Course to Sidon (?August, 59)
Paul goes ashore and meets the Christian brethren.

59. Course to Myra (?August, 59).
Transfer to a ship of Alexandria.

60. Course to Fair Havens (?September, 59).
Council as to proceeding farther; Paul's warning disregarded.

61. Course to Cauda, the ship caught by the wind, Euraquilo (?October, 59).
The small boat secured, and the ship made ready to drift, held up to the wind.

62. Course to Melita or Malta (?November, 59).
The ship beached, and all get safe to shore.
Paul's ministrations to the islanders.

63, 64. Course to Syracuse and to Puteoli (?January-February, 60).
Paul remains with the Christians at Puteoli for a week.

65. Paul's course from Puteoli to Rome, meeting delegations of Roman Christians on the way (?January-February, 60).

MAP 14. CÆSAREA TO ROME

Paul's Course after Appealing to Cæsar

Make a map extending from Palestine to Rome, and mark the course of Paul in going, in Roman custody, from Cæsarea to Rome. See Map 14.

STUDY XIV.—FOURTH DAY. Memory Verse, Acts ii. 38.

Review reading of Acts i., ii., Ascension and Pentecost. The brief Scripture material for this and the next Study permits *a rapid review reading of Acts* during the two weeks. Such a survey should be undertaken with joy. The book is a historical masterpiece. It can be read through aloud in two hours. The ten sections of the review reading, therefore, average but twelve minutes of actual time required. How frequently an hour or more is given to the reading of other literature. One's feeling for the Bible and communion with its life can not be regarded as complete until he finds it a delight to read more than one chapter at a sitting. Ask that the Holy Spirit may illumine the Word for you as you read.

GENERAL REFERENCES.

Purves, secs. 244, 245; Bartlet, 168, 173-175; Blaikie, 481-483; Ramsay, 314-347; C. H., 585-627; Stalker, 154-157; Farrar (St. P.), 561-577; Shaw, 273; Findlay, Hast. Bib. Dict., II, 713.

STUDY XIV.—FIFTH DAY. Memory Verse, Acts v. 32.

Review reading of Acts iii.—v., Growth of the Church in Jerusalem. "The great thing which St. Luke wants to record are the deeds and doctrines of Jesus. This is the subject of the Gospel and Acts alike. But there is a difference. In Acts, Jesus is no longer present in the flesh, but works through his Spirit. The Acts is really the completion of the Gospel . . . and may be called the Gospel of the Holy Ghost."[1]

TOPICS FOR PERSONAL INVESTIGATION AND FOR ASSIGNMENT IN CLASS WORK.

1. The comfort of the Holy Spirit, Ps. li. 11, 12; Zech. iv. 6, 7; John xiv. 16, 17; Acts vii. 55, 56; ix. 31; Rev. i. 4; xiv. 13.

[1] Rackham, xxxvii, xxxviii.

2. Ships and navigation at this time. Ramsay (St. P.), 324-330; C. H., 585-591; James Smith, *Voyage and Shipwreck of St. Paul*, 181-244; Hast. Bib. Dict., V, 365-368.

3. Storms on the Mediterranean. C. H., 601-607; Ramsay (St. P.), 326-330.

4. Melita. C. H., 612-616; James Smith, *Voyage and Shipwreck of St. Paul*, 162-180; Bib. Dict.

5. The Appian Way and other roads centering in Rome. C. H., 621-627; Hast. Bib. Dict., V, 375-402, art. "Roads and Travel in the N. T."

STUDY XIV.—SIXTH DAY. Memory Verse, Acts vii. 55.

Review reading of Acts vi.—viii., Choice of the Seven Helpers, and Accounts of Stephen and Philip. Note this fact, that incidental needs, arising in the history of the Church, have often called forth agencies which the Holy Spirit has used far beyond the original purpose. These helpers were chosen to "serve tables," but one of them started the broader movement in Jerusalem, and another carried it beyond the city walls. But when chosen, they were "men of good report, full of the Spirit and of wisdom." Acts vi. 3.

QUESTIONS FOR WRITTEN ANSWERS.

1. In what year and about what month did the voyage to Rome probably occur?

2. On which side of Cyprus and along what coasts was the early part of the voyage on account of western winds?

3. From what direction was the wind during the great storm?

4. What general plan was used to keep the vessel from the African coast?

5. In what ways did Paul's power of leadership appear?

6. Why did Paul feel depressed, and how was he encouraged as he drew near Rome?

STUDY XIV.—SEVENTH DAY. Memory Verse, Acts x. 44.

Review reading of Acts ix.—xii., Continued Church Expansion, and Herodian Persecution. This is the longest

section assigned for review reading—146 verses. It can be read in fifteen or twenty minutes. "I think I hear some one say that their usual portion has been about twelve verses a day. Yes; and if the truth is told, they should add that, when the twelve verses have been read, they have taken up another book and read some hundreds of its pages. Leave the other book for a while and give the Word of God the same opportunity."—G. Campbell Morgan.

PERSONAL THOUGHT.

"And so we came to Rome." Acts xxviii. 14.

As I consider the wonderful providences of God as revealed in the lives of men, and as I see his providential dealings with the nations of the earth, can I doubt that he will lead me safely if I but trust him fully?

PART IV—FIFTEENTH WEEK

AN AMBASSADOR IN CHAINS—CLOSING LABORS AND MARTYRDOM—A SLAVE CONVERT

STUDY XV.—First Day. Memory Verse, Acts xxviii. 28.

Read Acts xxviii. 16-31; Col. iv. 7-14; Phil. i. 12-14; iv. 22. It may be said that the center of Christianity has now been transferred from the Jews to the Gentiles, from Jerusalem to Rome, and the failure of the Roman Jews, as narrated in the closing paragraphs of the Acts, to respond to the Gospel message is the final step. In the full title (Acts xxviii. 31), "the Lord Jesus Christ," it is no longer the historian, but Luke the believer who speaks. The allusions in the Roman Epistles give valuable side-lights on the apostle's activities, helpers, and influence during the two years of detention in Rome.

Narrative.

Finances of the Imprisonment and Trial

Professor Ramsay has an interesting paragraph on the financial questions involved in Paul's residence at Cæsarea and Rome, his appeal to Cæsar, and his trial,[1] in which he suggests that through the death of a relative an inheritance had come to him, or else that he now felt justified in using such fortune as he possessed. Others have dwelt more upon the pathetic side of these years, but it is well to regard both aspects of the situation.

The point is also in debate as to where the apostle

[1] See Acts xxiv. 26; xxviii. 16, 23, 30.

Place and Officer of Detention

resided, or by what officer he was held in detention. The older view that it was the "captain of the guard,"[1] or "chief of the camp,"[2] meaning the Prætorian guard, may be replaced by the view that it was chief of the force serving as a link between the emperor and the army, in which Julius, who brought Paul to Rome, was an officer, having their camp on the Cælian hill. This is the view of Mommsen.[3] Acts xxviii. 16.

Witness to the Jews

"After three days," perhaps given to rest, prayer, and fellowship with the Church, Paul calls the chief men of the Jews together, that, as in other cities, he may first bear witness of Christ to them, before taking up work with the Gentiles. But the result is as it has been elsewhere, and he cites the solemn prophetic utterance of "the Holy Spirit through Isaiah," which seals up the record of Israel on the whole as rejecting "this salvation of God." Acts xxviii. 17-28.

End of Acts

Paul's Work in Bonds

The words which form a fitting close to this remarkable record of Acts are as follows: "And he abode two whole years in his own hired dwelling, and received all that went in unto him, preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him." Luke, as the apostle's physician and amanuensis, probably continued at his side. Visitors and delegates from various Churches brought presents and greetings. Trusted helpers carried on a vigorous and far-reaching campaign. Treasured letters were written to individuals and Churches, of which four, that to Philemon, and those to the Colossians, Ephesians, and Philippians, have come down to us as golden fruit of mature graces and powers. Such was the ministry "in bonds." Acts xxviii. 30, 31.

"The trial seems to have occurred toward the end

[1] Acts xxviii. 16, A. V. [2] Acts xxviii. 16, Marg. Am. Rev.

[3] Favored by Ramsay, 348; Rackham, 499, 500; Findlay, Hast. Bib. Dict., III, 713; Purves, do., IV, 33.

of A. D. 61."[1] Rackham, in his fresh and masterly work, reaches this conclusion: "As a result of his trial, Paul was, in answer to his expectation, set at liberty; for there was no real case against him. This fact we infer from the Pastoral Epistles, which are much later in style than those of the imprisonment, and can nowhere be fitted into the apostle's previous life." This writer, with other eminent scholars, favors the view that after his release Paul resumed his missionary and apostolic labors until the persecution by Nero, when he was summoned to Rome and suffered martyrdom. "One day, in the winter of 64-65 A. D., he was led out on the Ostian Way and there beheaded . . . and his body was laid where now stands the Church of St. Paul Without-the-Walls."[2]

His Trial, Release, Labors Martyrdom

The most helpful framework of Paul's last journeys is, perhaps, that presented by Professor Burton,[3] which will be understood, however, to have only the authority of early Church tradition, and the allusions in the later Epistles.

Framework of Last Letters and Journeys

1. It is possible that he went to Asia and Macedonia in accordance with his expressed intention. Phil. ii. 24; Philemon 22.

2. He perhaps went to Spain. This had been at one time his intention, Rom. xv. 24, 28, and Clement of Rome, who wrote near the end of the first century, speaks of him as having come to the extremity of the West.

3. He returned to the East and visited Ephesus, where he left Timothy in charge. 1 Tim. i. 3.

4. He went into Macedonia; thence, or soon after leaving there, he wrote to Timothy. 1 Tim. i. 3.

5. He went from Macedonia to Miletus, stopping at Troas on the way. 2 Tim. iv. 13. At Miletus he left Trophimus. 2 Tim. iv. 20.

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1 Ramsay (St. P.), 357.
2 Rackham, 510, 511.
3 E. D. Burton, *The Records and Letters of the Apostolic Age*, 225, 226.

6. From Miletus he went to Crete, where he left Titus. Titus i. 5.

7. From Crete he went to Corinth, where he left Erastus, 2 Tim. iv. 20, and whence he probably wrote to Titus.

8. From Corinth he probably went to Nicopolis, Titus iii. 12, and it was quite possible that here he was arrested and sent to Rome.

9. In Rome he wrote Second Timothy, and here he was put to death.[1]

The Finer Qualities of Paul's Nature

Paul's brief letter to Philemon is a proof of the charm which a great and loving nature lends to the simplest act of service. It discloses the sympathy, courtesy, and tact of the apostle, even his playfulness and wit, in a way to bring him near to every reader of the little Epistle and make his personality shine forth in its native beauty and attractiveness.[2]

Date of Epistle to Philemon

As to the date of this and the associated letters, note the following: "We may date these letters to Philemon, to Colossæ, and to the Asian Churches generally (Ephesians) near the middle of the long imprisonment. . . . For brevity's sake we may speak of their date as early in 61."[3]

Philemon, Apphia, and Archippus

It is probable that Philemon, and his wife Apphia, were led into Christian faith during Paul's stay at Ephesus in his third missionary journey, and that later, their house at Colossæ became a meeting-place for the young Church of that city. It is also supposed that Archippus was their son, and that he was a deacon, and a special helper of Paul. The family may have been in Ephesus for a time while Paul was there, and were marked for their

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1 For the story of Paul's closing years, read Bird, 459-515.

2 Ramsay (Studies), 27-45, presents some of the elements that go to make up "The Charm of Paul," and among them is the fact that he was so truly a gentleman.

3 Ramsay (St. P.), 349.

charity, hospitality, wealth,[1] and willingness to promote the Christian cause. Verses 1-7.

Onesimus

Onesimus was a slave, who, in running away from his master, Philemon, had perhaps stolen that which would assist him in reaching Rome. Verse 18. We know not through what sin and suffering he had passed, or by what means he met Paul and was converted. Verse 10. "Helpful," according to his name, he had now become to his father in the gospel. But Tychicus is about to go to Colossæ with Paul's letter to the Church. So he takes this letter to Philemon; and Onesimus, the slave convert, returns to his master, "no longer as a servant, but more than a servant, a brother beloved,[2] specially to me," writes Paul, "but how much rather to thee, both in the flesh and in the Lord. If then thou countest me as a partner, receive him as myself." What gracious brotherliness is seen in "Paul the aged, and now also a prisoner of Christ Jesus," in asking Philemon to receive the runaway slave just as he would receive the apostle himself! Verses 8-20.

The Epistle and Emancipation

When Paul adds, a little later, "Having confidence in thine obedience I write unto thee, knowing that thou wilt do beyond what I say," Lightfoot well remarks, "The word *emancipation* seems to be trembling on his lips." "This little letter is the first note in that noble music that has found place in its orchestra for the strains of Chrysostom, Lincoln, Lowell, Longfellow, and Mrs. Beecher Stowe. It began disintegrating one of the greatest evils of society, and righting one of the most awful wrongs man can inflict upon his brother. Surely, therefore, it reflects the pure radiance of the cross."[3] In

[1] Orr, *Neglected Factors in . . . Early Progress of Christianity*, 109, 110.

[2] "Mutual love . . . creates within the old legal form a new moral system." Dobschütz, 120.

[3] N. C. B., 31.

verse 22 the apostle speaks as if he were confident of being released after his trial and visiting Philemon. Then, with brief greetings and a benediction, the Epistle closes. Verses 21-25.

The lesson of the week is important, not merely for its own sake, but as giving the historical setting of some of Paul's most important Epistles.

STUDY XV.—SECOND DAY. Memory Verse, Philem. 17.

Read Philem. verses 1-25. Note that Paul had to deal constantly with great practical problems. "A runaway slave appeals to him for freedom on the ground of that very religion whose pioneer he professed to be. The right to freedom was confessed and undoubted, but the needs of the Gentile world demanded that it should be postponed; Paul yielded to the Gentile need and inspired the runaway to return. . . . Onesimus was not sent back but went back. Nothing could be more voluntary than his return to Philemon. All that Paul did was to expel his old nature, to give him a new will."[1]

SCRIPTURE SCHEME.

(Acts xxviii. 16-31) Paul's situation, Acts xxviii. 16; His conference with the Jews, 17-22; His final warning to them, 23-28; His two years of unhindered preaching and teaching in Rome, 30, 31. (Verse 29 not in R. V.)

(Epistle to Philemon) Salutation, Philem. verses 1-3; Paul's thanksgiving and prayer, 4-7; Plea for Onesimus, 8-17; Promise to be Philemon's guarantor, 18-22; Closing greetings and benediction, 23-25.

STUDY XV.—THIRD DAY. Memory Verse, Acts xiii. 46.

Review reading of Acts xiii—xv. 35, First Missionary Journey and Jerusalem Council. Note how the Council

[1] Matheson, 257, 268, 269

was a sequel of the new conditions created by the First Journey.

MAP AND LESSON OUTLINE.

The means by which Paul was maintained while in Roman custody.
The place of his residence in Rome.
Paul calls the Roman Jewish leaders together, and bears Christian witness to them.
The result is their rejection of the new way of salvation.
Paul's ministry in bonds for two years in Rome.

66, 67, 36, 37, 68, 69, 70. Onesimus' course from Colossæ to Rome (?summer, 60).
His conversion and attachment to Paul.
Paul writes the Epistle to Philemon, and those to the Colossians, Ephesians, and Philippians.
His first trial and liberation, and resuming of his travels and labors.

71, 72. Paul's course from Rome to Ephesus (?March, 62).

73, 37. Paul's course from Ephesus to Philippi and Thessalonica (?May, 62).

68, 69, 70, 74. Paul's course from Macedonia to Spain, by way of Rome (?summer, 62).

75, 72. Paul's return course from Spain to Ephesus (?spring, ?63).
He leaves Timothy in charge at Ephesus.

67, 36. Paul's course from Ephesus to Macedonia (Philippi, ?summer, ?63).
He writes the First Epistle to Timothy.

48, 76. Paul's course to Miletus, stopping at Troas on the way (?summer, ?63).
He leaves Trophimus at Miletus.

77. Paul and Titus' course from Miletus to Crete (?summer, ?63).
Paul leaves Titus in charge in Crete.

78. Paul's course from Crete to Corinth (?autumn, ?63).
He writes the Epistle to Titus.
He leaves Erastus at Corinth.

79. Paul's course from Corinth to Nicopolis (?autumn, ?64).
His probable arrest at Nicopolis by Roman authority.

80, 70. Paul's final course as a prisoner to Rome (?autumn, ?64).
His confinement at Rome in the Mamertin prison.
He writes the Second Epistle to Timothy. (See Map 21.)
His second trial and condemnation to death.

104 (Map 21). Paul's course from the Mamertin prison to the place of martyrdom (?winter, ?64-65).

105. Paul's body is conveyed to the location of the Church of St. Paul Without-the-Walls (?winter, ?64-65).

The circumstances and influence of the Epistle to Philemon.

Make a map extending from western Asia Minor to Spain, and mark the supposed course of Onesimus to

MAP 15. FROM ROME EASTWARD AND WESTWARD

Paul's Closing Journeys

Rome, and the closing journeys of Paul. Also mark on a map of Rome Paul's course to the place of martyrdom, and his place of burial. See Maps 15 and 21.

STUDY XV.—FOURTH DAY. Memory Verse, Acts xvi. 10.

Review reading of Acts xv. 36—xviii. 22, Second Missionary Journey. Consider what a step in world-history was taken when, in the Second Missionary Journey, Paul entered Europe! Along the line then struck stands the Anglo-Saxon.

GENERAL REFERENCES.

Purves, secs. 245-248, 254, 262-264, 270, 271; Bartlet, 175-179, 190-202; Blaikie, 483-485; Ramsay (St. P.), 347-362; C. H., 637-643, 664-670, 675-688, 694, 695, 698-705, 709-713; Stalker, 157-167; Farrar (St. P.), 577-688; Farrar (M. B.), 341-354; Findlay, Hast. Bib. Dict., II, 713-715; Shaw, 272-279, 297-330.

STUDY XV.—FIFTH DAY. Memory Verse, Acts xix. 10.

Review reading of Acts xviii. 23—xxi. 15, Third Missionary Journey. Always connect this journey in thought with the evangelization of the great Roman Province of Asia, and the writing of the "Noon" or Controversial Epistles—Galatians, First and Second Corinthians, and Romans.

TOPICS FOR PERSONAL INVESTIGATION AND FOR ASSIGNMENT IN CLASS WORK.

1. The gifts of the Holy Spirit, Mark xiii. 11; Acts ii. 4; x. 45, 46; xix. 6; 1 Cor. xii. 4-11; 2 Tim. i. 14; Heb. ii. 4.

2. The city of Rome. C. H., 625-634; Bib. Dict.

3. The camp of the Peregrini on the Cælian Hill, perhaps the place of Paul's detention. Ramsay (St. P.), 316, 347-349; Rackham, 478, 479, 499, 500; Hast. Bib. Dict., IV, 33.

4. Method of guarding a prisoner, Acts xxviii. 16. Bird, 419, 420, 431, 480; Hast. Bib. Dict., IV, 103.

5. The court for Paul's trial. Ramsay (St. P.), 357; Hast. Bib. Dict., IV, 33.

6. Date and mode of Paul's death. Purves, secs. 270, 271, p. 322; Rackham, 511; Hast. Bib. Dict., III, 715.

7. Slavery in the Roman Empire. Farrar (M. B.), 342-346; Shaw, 309-311; Bib. Dict.

8. The Epistle as an example of the art of letter-writing. Shaw, 297-304; Farrar (St. P.), 622, 623; N. C. B., 28-31.

9. Its influence in the abolition of slavery. Farrar (St. P.), 625-627; Shaw, 304, 305; Hast. Bib. Dict., III, 833, 834; IV, 468.

STUDY XV.—SIXTH DAY. Memory Verse, Acts xxii. 28.

Review reading of Acts xxi. 16—xxiv. 27. Paul's Contests in Jerusalem and Detention at Cæsarea. Note this suggestion in Scripture reading: "I have personally found it of enormous advantage to read aloud. It is so easy, when reading silently, for the mind to wander upon a side issue. Reading aloud is a great aid to concentration of thought."[1] Dwell upon the faithfulness, courage, and quenchless love of their souls which led Paul to bring the truth home to Felix and Agrippa.

QUESTIONS FOR WRITTEN ANSWERS.

1. What change of center of Christianity's growth is marked by Paul's coming to Rome and the rejection of his message by the Jews?

2. Who among the apostle's helpers was probably his most constant attendant during his two years in Rome?

3. What Epistles were written during this time?

4. About what date is suggested for Paul's martyrdom?

5. At what location near Rome, and in what manner is it thought that Paul's death occurred?

6. What qualities in Paul's nature are disclosed by the Epistle to Philemon?

7. Briefly sketch the case of Onesimus.

8. How did Christianity deal with slavery?

9. What is the influence of this Epistle on emancipation?

STUDY XV.—SEVENTH DAY. Memory Verses, Acts xxviii. 30, 31.

Review the reading of Acts xxv.—xxviii., Appeal to Cæsar, Voyage, and Ministry in Rome. Three ideas stand

[1] G. Campbell Morgan.

out from the record in Acts: (1) The Holy Spirit as the Divine Agent behind the apostles and other witnesses; (2) The set opposition of Judaism as a national religion to the gospel; (3) The gospel adapted to all people, and its heralds protected by the officers of the empire.

The Acts of the Apostles may be briefly summed up in these chapter-names, but all are free to use others as they may prefer: 1. Ascension; 2. Pentecost; 3. Lame Man; 4. First Arrest; 5. Second Arrest; 6. Seven Helpers; 7. Stephen; 8. Philip; 9. Saul; 10. Cornelius; 11. Peter Approved; 12. Herod; 13. First Journey, to Antioch; 14. Iconium, Lystra, Derbe, and Return; 15. Jerusalem Council; 16. Second Journey, to Philippi; 17. To Athens; 18. Second Journey Ended, Third Begun; 19. To Ephesus; 20. To Miletus; 21. To Jerusalem and Arrest; 22. Public Defense; 23. Council, Conspiracy, Cæsarea; 24. Felix; 25. Festus; 26. Agrippa; 27. Shipwreck; 28. Rome.

PERSONAL THOUGHT.

"That which is befitting . . . for love's sake." Philem. verses 8, 9.

The true Christian ideal will ever insist that there is no conflict between genuine piety and the most complete intellectuality and propriety. Religion, good sense, and good manners go well together.

Does your life have the winning power attaching to everything that is done "for love's sake?"

CHRIST'S SUPREMACY DEFENDED AGAINST FALSE TEACHING AT COLOSSÆ

STUDY XVI.—First Day. Memory Verses, Col. i. 1, 2. Read Col. i. 1-8.

Narrative.

Three Connected Epistles

Of the four Epistles written by Paul during his two years of detention at Rome, Philemon, Colossians, and Ephesians form a group, probably prepared in the early part of 61 A. D., and conveyed by Tychicus at one time to those for whom they were destined in Asia Minor. The two Epistles first named are linked together by the personal greetings in each, and by the fact that they both went to Colossæ; and Colossians is connected with Ephesians by various points in its contents, and almost certainly by an express reference to that Epistle under the title, "the epistle from Laodicea" (Col. iv. 16).

Cities and Churches in the Lycus Valley

The great trade route eastward from Ephesus, after traversing a part of the valley of the Meander River, passed through the valley of its tributary, the Lycus. It was a region rich in flocks and noted for its fine wools. Three towns of the valley are mentioned in this Epistle—Hierapolis on the north side of the Lycus; Laodicea, on the south side; and, about a dozen miles east of these, Colossæ. The last was dwindling in population at this period, while Laodicea was gaining and becoming wealthy. Some of Paul's converts in Ephesus may have gone to these smaller cities and helped to start the Christian

movement, but it had been cared for and developed by Epaphras; and his report to Paul at Rome was doubtless the occasion of these Epistles. Col i. 2-7; ii. 1; iv. 12, 13.

Epistle to Colossians. Christ Exalted

Paul addresses the Colossians as "saints and . . . . brethren," which is similar to the terms used in writing to the Romans and Ephesians, and may be chosen rather than the term "Church" used in earlier letters, because he is not known personally to these Churches, and would at once express his kindly Christian regard. He is thankful for their faithful following of the gospel. He exalts Christ as "the image of the invisible God," and the head and source of the universe; "for in him were all things created in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; and he is before all things, and in him all things consist." He is also head of the Church and pre-eminent in the order of spiritual life, "the first-born from the dead," "having made peace through the blood of his cross," to reconcile all things unto the Father, "whether things up the earth, or things in the heavens." The Colossians have already begun to experience the power of this life, but the apostle yearns to see the full riches and mystery of the gospel fulfilled in them, that he "may present every man perfect in Christ." Col. i.

Errors to be Corrected

A foundation is thus laid by which to correct the errors threatening the Church. These are of a new and peculiar type. In some respects they appear as the germ of the Gnostic doctrines which arose in later times. But other parts of the false teaching resemble the ideas of the Essenes and of Jewish philosophy.[1] It was held that God is good, but matter is evil and the source of evil, and therefore the physical world could not come directly from God. It is separated from him by a great gulf, which is bridged by a chain of beings, half abstractions and half

[1] C. H., 643; Bartlet, 186; McClymont, 94.

persons. The lowest of these have created the material universe and now govern it, and their favor is to be won by worship, and, since matter is evil, all who would attain the higher stages of Christian life and enter into the "fullness" of spiritual privilege must overcome the material world by ascetic observances.

Apostolic warning and True Teaching

The apostle saw that these were very dangerous errors, and he warns the Colossians against them. "Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit. . . . Let no man judge you in meat, or in drink, or in respect of a feast-day or a new moon or a sabbath day. . . . Let no man rob you of your prize by a voluntary humility and worshiping of angels. . . . Why . . . do ye subject yourselves to ordinances," or rules of these teachers, such as, "Handle not, nor taste, nor touch"? Rather he would say, In Christ is the fullness, and "in him ye are made full." He has created the world, and in him it stands. It is not the source of evil: use it to his glory. He fills all the space between God and man, and is supreme over all gradations of angels: do not fear nor worship them. In him are hidden "all the treasures of wisdom and knewledge;" be "rooted and builded up in him, and established in your faith." Col. ii—iii. 4.

Closing Sections

The practical part of the Epistle and the closing directions and personal greetings are especially rich and full of suggestion, and will be noticed in the constructive readings. Col. iii. 5—iv.

The reader must guard against the feeling of hopeless discouragement that comes at first to the student of this complicated Epistle. He will do well if he strive for some one definite thing, say a clear conception of its practical aim. By so doing its unity and real intelligibility will ere long break upon his mind.

STUDY XVI.—SECOND DAY. Memory Verse, Col. i. 16.

Read Col. i. 9-23. Note the order of thought: through Christ was creation; through him is reconciliation. "What does it avail for us that the far-reaching power of Christ's cross shoots out magnetic forces to the uttermost verge of the heavens, and binds the whole universe by silken blood-red cords to God, if it does not bind me to him in love and longing?"[1]

SCRIPTURE SCHEME.

Salutation, Col. i. 1, 2; Thanksgiving, 3-8; The pre-eminence of Christ, 9-23; Paul's sufferings and solicitude, i. 24—ii. 7; Correction of errors, ii. 8—iii. 4; Old life to be put off, iii. 5-11; New life to be put on, 12-17; Christian family life, iii. 18—iv. 1; Prayerful requests and commendations, 2-9, 16, 17; Personal greetings and benediction, 10-15, 18.

STUDY XVI.—THIRD DAY. Memory Verse, Col. ii. 6.

Read Col. i. 24—ii. 7. Mark how greatly the apostle is drawn out even toward a Church that he has not founded. "His sufferings" (verse 24) are regarded as filling up "the afflictions of Christ," in the sense that what Christ's members suffer he suffers, by his oneness with them as Head of the Church and by his sympathy.

MAP AND LESSON OUTLINE.

66, 73, 37, 68, 69, 70. Epaphras' course to Rome, reporting to Paul the state of the Lycus Valley Churches (?January, 61).

Paul writes the Epistles to Philemon, the Colossians and the Ephesians, of like date and destination.

Varying conditions of the Lycus Valley towns.

Paul emphasizes to the Colossians the supremacy of Christ.

He corrects the errors threatening the Colossian Church.

Practical directions and personal greetings close the Epistle.

71, 72, 81. Course of Tychicus, Epaphras, and Onesimus, as the Epistle is conveyed to Colossæ (?February, 61).

[1] Alexander MacLaren, Exp. Bib., 99.

MAP 16. ROME TO COLOSSÆ
Epistle to the Colossians

Make a map extending from Rome eastward to Colossæ, and mark the course of Epaphras in coming to Rome, chiefly by the land route, and of the return journey from Rome to Colossæ, chiefly by sea. See Map 16.

STUDY XVI.—FOURTH DAY. Memory Verse, Col. iii. 1.

Read Col. ii. 8—iii. 4. "The first two chapters of this letter . . . contain thoughts unsurpassed in all Paul's writings for the depth of their spiritual wisdom. These Asiatics were lovers of knowledge." The apostle meets their desires. "There is no book of the New Testament that will better repay careful study."[1] Apply the passage set for to-day to spiritualism, theosophy, and kindred errors of our time.

GENERAL REFERENCES.

Purves, secs. 249-253; Bartlet, 184-192; McClymont, 91-95; Stevens, 347, 348, 357, 395-402, 408, 409, 457; Ramsay (St. P.), 349, 358, 359; C. H., 643-649; Stalker, 161; Farrar (St. P.), 605-622; Shaw, 273-296; Hast. Bib. Dict.

[1] N. C. B., 26, 27.

STUDY XVI.—FIFTH DAY. Memory Verse, Col. iii. 13.

Read. Col. iii. 5—iv. 1. Consider the grand way in which Christ brings all upon a common ground of unity (verse 11). "Scythian" by climax means the lowest type of people of that time.

TOPICS FOR PERSONAL INVESTIGATION AND FOR ASSIGNMENT IN CLASS WORK.

1. The liberty of the Holy Spirit. Num. xi. 29; Acts xv. 8; Gal. iv. 6, 7; v. 16-18; 2 Cor. iii. 17; Rom. viii. 2; 1 Peter iv. 12.

2. Colossæ. Farrar (St. P.), 607; N. C. B., 12; Shaw, 282, 283; Hast. Bib. Dict.

3. Christ's supreme relation to the Father and the believer; Shaw, 287-293; Stevens, 393-395; Farrar (M. B.), 316, 317.

4. Christ and the universe. Shaw, 289-291; Matheson, 216-234; Exp. Bib., 76-81; Bartlet, 188, 189.

5. Errors corrected pertaining to angel worship, ritualism, asceticism. Purves, sec. 251; Farrar (St. P.), 609; Shaw, 291-295.

6. Paul's practical precepts for parents and children. Ramsay (St. P.), 35-37; Exp. Bib., 340-345.

7. The Christian view for masters and slaves. Sabatier, 249; Stalker, 153, 154; Exp. Bib., 345-353.

8. Paul's usual employment of amanuenses. Gal. vi. 11; Rom. xvi. 22; Col. iv. 18; Shaw, 104; N. C. B., 309; Weinel, *Saint Paul*, 196; Hast. Bib. Dict., art. "Tertius."

9. A study of Tychicus, Aristarchus, and Epaphras. Col. iv. 7, 10, 12, 13; Exp. Bib., 372-398; Bib. Dict.

STUDY XVI.—SIXTH DAY. Memory Verse, Col. iv. 2.

Read Col. iv. 2-9. "Tychicus may stand as representing the greatness and sacredness of small and secular service done for Christ. . . . His business was to run Paul's errands, and, like a true man, he ran them faith-

fully."[1] Note that, in verse 9, Onesimus, the slave-convert, referred to so fully in the Epistle to Philemon, is mentioned with marked honor; and recall that he is supposed to have returned at this time with Tychicus from Rome to his master at Colossæ. Paul's words, therefore, in verse 9, "the faithful and beloved brother, who is one of you," are a wonderful testimony to the attitude of Christianity toward slaves and slavery.

QUESTIONS FOR WRITTEN ANSWERS.

1. Which of the Epistles written during Paul's two years at Rome form a group? See Narrative.

2. At about what time were they written? See Narrative.

3. What three cities of the Lycus Valley are mentioned in this letter?

4. What errors of our day might be compared to those appearing at Colossæ?

5. What worker in the Churches of the Lycus Valley brought report of the Colossian errors to Paul?

6. Who conveyed this Epistle to Colossæ?

STUDY XVI.—SEVENTH DAY. Memory Verse, Col. iv. 12.

Read Col. iv. 10-18. "Epaphras is for us the type of the highest service which love can render. . . . He could not have written this letter, but he could pray. Love has no higher way of utterance than prayer." MacLaren.

Our only explicit source of information that Luke, the writer of the third Gospel and of the Book of the Acts, was a physician is found in verse 14.

[1] MacLaren, Exp. Bib. But Ramsay (Letters), 32-34, shows that these Christian bearers of letters among the early Churches probably came to hold a position of enlarging importance; and says, "Epaphroditus, Tychicus, Silas, and others, who occur as bearers of letters in the New Testament, must be taken as examples of a large class. St. Paul himself carried and delivered the first known Christian letter." [Acts xv. 22-30; xvi. 4.]

PERSONAL THOUGHT.

"Let your speech be always with grace, seasoned with salt." Col. iv. 6.

By nothing is a disciple of Christ more clearly marked than by his use of the gift of speech; not merely the negative power of control and restraint, but the positive influence of Christ dwelling within, so that every word from the lips may be "with grace."

Are your words always filled with the grace of good cheer and thoughtful love? Are they seasoned with the "salt" of purity, reverence, and truth?

CHRIST'S CHURCH FOR ALL MANKIND—A HABITATION OF GOD IN THE SPIRIT

STUDY XVII.—First Day. Memory Verse, Eph. i. 3. Read Eph. i. 1-14.

Narrative.

Colossians and Ephesians Contrasted

Colossians and Ephesians have been called "twin Epistles, the offspring of a single birth in the apostle's mind. . . . At the same time, there is a considerable difference between the two writings. . . Colossians is a letter of discussion; Ephesians of reflection. . . The one is like a mountain stream forcing its way through some rugged defile; the other is the smooth lake below in which its chafed waters restfully expand."[1]

Praise of the Epistle

No other of Paul's productions has called forth such expressions of praise from every quarter as has this Epistle to the Ephesians. Coleridge declares it to be "one of the divinest compositions of man." "It rises at times to the level of a poem," says Lock. "When Paul wrote this letter he was, as at Philippi, singing hymns in prison." Purves writes, "This Epistle is the climax of Paul's teaching about salvation. . . . The whole plan of God as embodied in the mission of Jesus is unfolded."

Key Thoughts

This last thought gives the key to the Epistle. It is the final and highest illustration of Paul's wonderful passion for the absolute or universal.[2] He pushes every great

[1] G. G. Findlay, Exp. Bib., 11-13.

[2] See also Shaw, 380.

truth to its utmost limits. In Galatians it is justification by faith; in Romans, salvation through the sacrifice of Christ fully realized by the operation of the Spirit; in Colossians, the pre-eminence of Christ; in this Epistle God's plan of the ages, the mystery of Christ as the head and the Church as his body. The Church has its origin in the will of the Father, in the work of the Son, in the sealing of the Holy Spirit; and in each it is "unto the praise of his [God's] glory." The apostle gives thanks for the faith and love of his readers, and prays that their knowledge may become even more complete respecting their privileges and the power of God. This power is seen in the resurrection and ascension of Christ, his supremacy over all things, and headship over the Church. Eph. i.

The Church a Holy Temple

This power of God is further seen in raising both Gentiles and Jews from spiritual death, causing them to sit with Christ in the higher or heavenly relationships of this new life of grace, to be "created in Christ Jesus for good works," and to be united in one vast and "holy temple in the Lord." Eph. ii.

Paul's Mission and Prayer

To Paul has been revealed this mystery of Christ's marvelous mission, and especially "that the Gentiles are fellow-heirs, and fellow-members of the body." This revelation and the gift of God's grace have made him "a minister" and a preacher of "the unsearchable riches of Christ," and as such he is led to pray that those to whom he writes may be brought by glorious steps to the point where they may "know the love of Christ which passeth knowledge," and be "filled unto all the fulness of God," and he closes the doctrinal part of the Epistle with this sublime doxology: "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church and in Christ Jesus unto all generations for ever and ever. Amen." Eph. iii.

Practical Part

The exhortation or practical part fills a larger place than in other letters, its three chapters even exceeding the first three by twenty-three verses. It opens with an appeal to the whole Church to live worthy of the great ideal which has been presented to them, and especially to endeavor "to keep the unity of the Spirit in the bond of peace." Yet it is shown to be a unity rich in diversity of gifts and ministry. Their life is to be a reversal of the old Gentile type, and marked by truthfulness, control of anger, honest toil, pure and upbuilding speech and conduct, gentleness, forgiveness, and love. They are to "walk as children of light," to "redeem the time, because the days are evil," not to be "drunken with wine, wherein is riot, but be filled with the Spirit; speaking one to another in psalms and hymns and spiritual songs, singing and making melody. . . to the Lord." Eph. iv.—v. 21.

Christian Family Life

The next practical section considers the mutual relations and duties of the three classes of the social order—husbands and wives, parents and children, masters and servants. But these may all be viewed as making up the complete idea of the family. In Romans, the chief Controversial Epistle, Paul brings the State under Christian thought. Here, in the main Prison Epistle, he does the same with the Family. Eph. v. 22—vi. 9.

Spiritual Armor

The last section presents the spiritual foes which surround the Christian, and describes the armor and weapons with which they can be resisted. The apostle then asks for prayer on his behalf, that he may have the power of utterance as "an ambassador in chains," Tychicus is introduced, and the benediction is given. Eph. vi. 10-24.

Do not let the week with the Epistle to the Ephesians pass without making some one of its remarkable passages your permanent possession.

STUDY XVII.—SECOND DAY. Memory Verses, Eph. i. 22, 23.

Read Eph. i. 15-23. Note that the margin, verse 1, R. V., states that "some very ancient authorities omit *at Ephesus.*" This is thought to show that this Epistle was meant to be a circular letter, and that the name of each Church to which a copy was given, or at which a copy was made, was inserted here. For this reason Col. iv. 16 could speak of "the epistle from Laodicea," which was their copy of the Epistle. Ephesus being the metropolis of this circle finally gave name to the letter.

SCRIPTURE SCHEME.

Salutation, Eph. i 1, 2; God's purpose, and Christ's exaltation to be head of the Church, 3-23; Saved by grace, ii. 1-10: Gentiles and Jews made one in Christ, 11-19; The Christian Church in its foundation and building, 20-22; Paul's ministry, iii. 1-13; His great prayer and doxology, 14-21; Unity and diversity working completeness, iv. 1-16; Discarded vices and Christian virtues, iv. 17—v. 21; The new ideal of the family, v. 22—vi. 9; Spiritual foes and armor, 10-17; Prayer and intercession requested, 18-20; Conclusion, 21-24.

STUDY XVII.—THIRD DAY. Memory Verse, Eph. ii. 10.

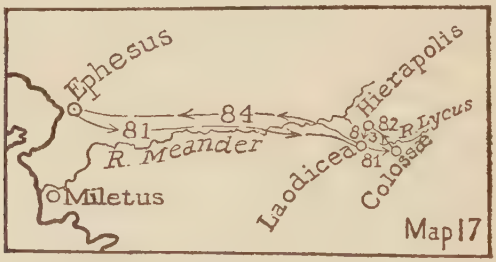
Read Eph. ii. Mark the many times that the phrase "in Christ," or its equivalent, occurs through these chapters. It is one of the great ideas or keynotes of the Epistle and of Paul's thought, both here and elsewhere.

MAP AND LESSON OUTLINE.

Ephesians an Epistle of reflection.
It is the climax of Paul's teaching about salvation.
It illustrates his passion for the universal.
The Church is a vast and holy temple.
In this glorious structure the Gentiles are fellow-heirs and fellow-members with God's earlier chosen people.

They are to seek to keep the unity of the Spirit.
The mutual duties of the three classes of the social order.
(1) Husbands and wives.
(2) Parents and children.
(3) Masters and servants.
Spiritual foes, armor, and warfare.

81, 82, 83, 84. Course of messenger in conveying the Ephesian Epistle to other Asian Churches, and returning to Ephesus (?spring, 61).



MAP 17. EPHESUS TO THE LYCUS VALLEY
Epistle to the Ephesians and other Asian Churches

Make a map from Ephesus eastward to include the towns of the Lycus Valley, and mark the course of a messenger in going from Ephesus to Colossæ, Hieropolis, Laodicea, and returning to Ephesus. See Map 17, sections 81, 82, 83, 84.

STUDY XVII.—FOURTH DAY. Memory Verse, Eph. iii. 19.

Read Eph. iii. The word "mystery," in the New Testament, means something once hidden but now revealed, that is, an open secret, except in the Book of Revelation, where it means hidden secret.[1] Note that this Epistle especially brings out the Fatherhood of God

[1] N. C. B., 82.

(verses 14, 15, and elsewhere). Seek to enter into Paul's wonderful prayer (verses 16-19), and memorize verses 14-21.

GENERAL REFERENCES.

Purves, secs. 249, 255-258; Bartlet, 189, 190; McClymont, 99-103; Stevens, 376, 385, 387, 408-414, 422, 438, 450-469; Ramsay (St. P.), 349, 359; C. H., 649-667; Stalker, 59, 60, 64, 159-162; Farrar (St. P.), 630-647; Shaw, 331-400; Bruce, 353-366; Hast. Bib. Dict.

STUDY XVII.—FIFTH DAY. Memory Verse, Eph. iv. 30.

Read Eph. iv. In addition to forms of service represented by "apostles," "prophets," "teachers," there are here added "evangelists," and "pastors" (verse 11); but all are for the fitting of believers "unto the work of ministering," and "unto the building up of the body of Christ."

TOPICS FOR PERSONAL INVESTIGATION AND FOR ASSIGNMENT IN CLASS WORK.

1. The unity of the Holy Spirit. 1 Cor. xii. 13; 2 Cor. xiii. 14; Rom. viii. 6; Phil. ii. 1-4; Eph. iv. 3, 4.

2. Christian unity. Shaw, 386-400.

3. Ephesians a circular Epistle. Shaw, 369-379; Purves, sec. 255; N. C. B., 18; C. H., 649-652.

4. The meaning of "in Christ." N. C. B., 80; Exp. Bib., 7, 46-49.

5. The Fatherhood of God. Hast. Bib. Dict., I, 720.

6. Christ and the Church. Shaw, 382; Exp. Bib., 91-94, 366-379; Purves, sec. 256.

7. Evangelists (Eph. iv. 11). Stevens, 467, 468; Hast. Bib Dict.

8. Pastors (Eph. iv. 11). Stevens, 467, 468.

9. The view of the marriage relation (Eph. v. 22-33). Matheson, 245-251; Exp. Bib., 353-365.

10. The Christian armor (Eph. vi. 13-17). Stalker, 159, 160; Exp. Bib., 410-424.

STUDY XVII.—SIXTH DAY. Memory Verse, Eph. v. 27.

Eph. v. "The spirit of life in Christ Jesus created new hearts and new homes. It taught man and woman a chaste love. Every Christian house became the center of a leaven that wrought upon the corrupt society around. Children grew up trained in pure and gentle manners. From that hour the hope of a better day began."[1]

QUESTIONS FOR WRITTEN ANSWERS.

1. With what other Epistle is Ephesians contrasted?
2. What is the key-thought of this Epistle?
3. What classes of Christian workers are named in Ephesians iv. 11?
4. Can you give a general idea of the place and service of each?
5. To about what circle of Churches was this letter probably sent? See Second Day.
6. Why did it finally receive the title of the Epistle to the Ephesians? See Second Day.

STUDY XVII.—SEVENTH DAY. Memory Verse, Eph. vi. 13.

Read Eph. vi. "Never did there come to the Church a greater mercy in disguise than when the arrest of Paul's bodily activities at Cæsarea and Rome supplied him with the leisure needed to reach the depths of truth sounded in the Epistle to the Ephesians."[2]

PERSONAL THOUGHT.

"Forgiving each other, even as God also in Christ forgave you." Eph. iv. 32.

One of the most certain tests of the possession of a Christlike spirit is the forgiveness of those who injure us.

Is my forgiveness free and full, even as God's forgiveness "in Christ"?

[1] Exp. Bib., 365. [2] Stalker, 162.

PART IV—EIGHTEENTH WEEK

UNION WITH CHRIST THE JOY AND THE SAFETY OF THE CHURCH

STUDY XVIII.—First Day. Memory Verse, Phil. i. 9. Read Phil. i. 1-11.

Narrative.

Paul's Visits to Philippi

The founding of the Church at Philippi occurred in Paul's second missionary journey, as recounted in Study VI. The apostle again visited Philippi during the latter part of the third missionary journey, very probably on his way to Corinth, and certainly on his return (Acts xx. 6). It is supposed that two other visits were made by him to the Church in the period after his release from the two years of detention at Rome.[1]

The City and Church

Philippi received its name from King Philip of Macedon in the fourth century B. C., and was granted large privileges under Roman rule by Augustus because of victories at the battles of Philippi and Actium. Paul was drawn to it as the first place of labor in his Macedonian mission by the fact that it was so largely Roman. There were few Jewish residents, since they had no synagogue, and the instance of Lydia at the beginning of the Church indicate a fine womanly element. "In a woman's prayer-meeting began the first Church in Europe, the most loved and loving Church of the New Testament. Paul was its founder, Luke its first pastor, but a band of noble women seem to have furnished the core of its membership."[2]

[1] See Study IX, Narrative, and Study XV, in paragraph of Narrative, sections 1, 4.

[2] Dr. George Elliott, in a sermon.

Date

There is a difference of opinion as to whether the Epistle to the Philippians preceded or followed the other letters of the imprisonment, but the order in which they have been presented shows the latter view is here accepted, and the letter may be dated toward the end of 61 A. D.

Occasion of the Epistle

The occasion of the writing of this message of personal affection and joy was the coming of Epaphroditus with an offering from the Philippian Church for Paul's own use. This loving remembrance from a Church that apparently never caused its founder any anxiety led him to respond in a strain of familiar confidence, and Philippians fittingly closes the series of "afternoon" Epistles, as those written from Rome have been called.

The Opening Chapter

The salutation, in which Timothy joins with Paul, is distinct from that of any previous Epistle in its reference to "the bishops and deacons," forming a point of transition to the Pastoral Epistles which are to follow. The thanksgiving and prayer reveal the tender sympathies and unceasing desires of the apostle for the growth of his spiritual children in love and discernment. He then bears personal testimony to the great truth he stated in Romans, that "all things work together for good." "I would have you know, brethren, that the things which happened unto me have fallen out rather unto the progress of the gospel, so that my bonds became manifest in Christ throughout the whole prætorian guard, and to all the rest; and that most of the brethren in the Lord, being confident through my bonds, are more abundantly bold to speak the word of God without fear." He is able to rejoice that Christ is preached by some, even though they do it "of faction." He is confident that Christ will be magnified whether by his life or death, but believes that he is to be spared to see the Philippians again, though to depart and be with Christ is "very far better." His wish is that they

may stand fast in unity and readiness to suffer for Christ's sake, following his own example. Phil. i.

The Mind of Christ

In the next chapter is found one of the most deeply impressive passages of the entire Bible—that in which Paul brings before the disciples at Philippi the example of Christ as he "emptied himself" in becoming man, and "humbled himself" in enduring "the death of the cross." It is another illustration of the loftiness of the motives to which Paul is ever appealing on behalf of the simplest duties and virtues. Here he asks that Christians may have "the mind of Christ," that they may "work out" their salvation, that they may "do all things without murmurings and disputings," and that they may hold forth "the word of life." The chapter closes with kindly personal thoughts and suggestions respecting Timothy and Epaphroditus. Phil. ii.

Warnings and the Right Aim

Paul now passes over to the ground of faithful warning against the influence of those who exalt fleshly ceremonies and fleshly indulgences. "Beware of the concision: for we are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh." . . . "Many walk, of whom I told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: . . . whose glory is their shame, who mind earthly things." As over against these he declares, "What things were gain to me, these have I counted loss for Christ. . . . I press on toward the goal of the high calling of God in Christ Jesus. . . . For our citizenship is in heaven." Phil. iii.

Rejoice, Pray, Think Nobly

With a caution to all to "stand fast in the Lord," and especially to Euodia and Syntyche "to be of the same mind in the Lord," the apostle utters, with more emphasis than ever, the great watchword of the Epistle, "Rejoice in the Lord always: again I will say, Rejoice." Then, with words of rare beauty respecting peace through

prayer, the realm in which Christian thought should dwell, his grateful recognition of their present gift and their past generosity, and assurance that God shall supply their "every need . . . according to his riches in glory in Christ Jesus," he brings the letter to a close. Phil. iv.

It is well for the Bible student to have one Epistle in which he is a kind of specialist. The Epistle to the Philippians is especially well adapted to all classes of readers. Some will wish to make choice of it, reading it over month after month, until they are literally saturated with its great thoughts and glad and joyful spirit.[1]

STUDY XVIII.—SECOND DAY. Memory Verse, Phil. i. 21.

Read Phil. i. 12-30. At the end of verse 4 occurs the word "joy," which is the keynote of the Epistle. In verses 9-11 is seen another of the remarkable series of prayers to be found through Paul's Epistles, and of which a special study should be made.

SCRIPTURE SCHEME.

Salutation, Phil. i. 1, 2; Thanksgiving and prayer, 3-11; Bonds and even death to Paul a blessing, 12-21; His continued life a blessing to the Philippians, 22-26; Their life to be worthy of the gospel of Christ and His example of humility, i. 27—ii. 18; Timothy and Epaphroditus, 19-30; False and true standards of teaching and conduct, iii; Personal counsels, iv. 1-3; Christian joy and thinking, contentment, and gratitude, 4-20; Personal salutations and benediction, 21-23.

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[1] Weinel (*St. Paul*, 372, 373) also says: "This letter is the most beautiful of all the Pauline Epistles. . . . If our older boys were to get to know Paul through the letter to the Philippians—which contains the pattern of the perfect Christian gentleman—they would certainly get to love him."

STUDY XVIII.—THIRD DAY. Memory Verse, Phil. i. 21.

Read Phil. i. 12-30. In verse 18 are the words, "Christ is proclaimed;" in verse 20, "Christ shall be magnified." How true are these words as the constant refrain of this letter. Says one writer: "The mere number of mentions of the Saviour's name is remarkable. More than forty times we have it in this short compass . . . on an average about once in every two or three verses."[1]

MAP AND LESSON OUTLINE.

85, 86, 57. Course of Epaphroditus from Philippi to Rome (?autumn, 61).

He presents to Paul the personal contribution and loving greeting of the Philippian Church.

Paul writes the Epistle to the Philippians.

The Philippian Church founded by the apostle in his second missionary journey.

His subsequent visits to the Church.

The Church was chiefly Roman, and had a band of noble women.

The letter is the last of the "afternoon" or Prison Epistles.

The reference to "bishops and deacons" (Phil. i, 1) forms a point of transition to the Pastoral Epistles.

Paul is confident that in every way Christ will be magnified.

Christ "emptied himself" (Phil. ii. 7), and Christians should be like-minded.

There must be no reliance on carnal ceremonies.

All things are to be gladly counted as naught for Christ.

The Christian is always to rejoice in the Lord.

87, 47. Course of Epaphroditus in returning and conveying the Epistle to Philippi. (?November-December, 61).

Make a map extending from Rome to Philippi, and mark the course of Epaphroditus in bringing the gift of

[1] H. C. G. Moule, *Philippian Studies*, 255, 256.

the Philippian Church to Paul at Rome (by the sea route), and conveying the Epistle to Philippi (by the land route). See Map 18.

STUDY XVIII.—FOURTH DAY. Memory Verse, Phil. ii. 5.

Read Phil. ii. "For the while at least let us drop out of sight all hard questions of adjustment between the

MAP 18. ROME TO PHILIPPI
Epistle to the Philippians

finite will and the Infinite, and rest quite simply in the thought: God is in me, working the willing and the doing. The willing is genuine and is mine. The working is genuine and is mine. But I am held in no less a hold than his to be molded and to be employed."—Moule.

GENERAL REFERENCES.

Purves, secs. 249, 259-261; Bartlet, 192-198; McClymont, 85-90; Stevens, 346, 390-399, 429, 464; Ramsay (St. P.), 349, 357-360; C. H., 667-676; Stalker, 161; Farrar (St. P.), 589-605; Bruce, 146, 196, 332, 353, 382; Shaw, 401-422; Hast. Bib. Dict., Philippi, Epistle to the Philippians.

STUDY XVIII.—FIFTH DAY. Memory Verse, Phil. iii. 14.

Read Phil. iii. Paul presents a wonderful secret of success and power in the Christian life—to surrender all that is counted "gain" in order to win Christ. Where the sacrifice is complete, many things may be given back, but they will now be held "in him," and used to his glory. Let every one aim at the goal of such a Christ-centered life, and shun the ways of those "whose end is perdition" (verse 19).

TOPICS FOR PERSONAL INVESTIGATION AND FOR ASSIGNMENT IN CLASS WORK.

1. The fellowship, joy, contentment, and peace of believers, Acts ii. 46; xv. 3, 30-33; 1 Thess. i. 6; Gal. v. 22; 1 Cor. xii. 26; 2 Cor. xii. 9; Rom. xiv. 17; Acts xx. 37; Eph. v. 19-21; Col. iii. 14, 15; Phil. ii. 1, 2; iv. 4-7, 10-13; 1 Tim. vi. 6; 1 Pet. iii. 8; Heb. x. 24, 25; Rev. vii. 9, 10; 1 John i. 3; iv. 20, 21.

2. Philippi. Shaw, 403-405; Farrar (St. P.), 274-276; Hast. Bib. Dict.

3. The "Prætorium" (Phil. i. 13, margin). Ramsay (St. P.), 357; Hast. Bib. Dict.; N. C. B., 160; Rackham, 508.

4. Paul's prayers. Shaw, 57-59, 286, 338-341, 411.

5. Having the mind of Christ (Phil. iii. 5-7). Shaw, 412, 413; N. C. B., 164-166.

6. Gains counted loss for Christ (Phil. iii. 5-7). N. C. B., 170, 171.

7. The growing influence of the gospel in Rome (Phil. i. 13; iv. 22). Farrar (St. P.), 581; Shaw, 419-422.

STUDY XVIII.—SIXTH DAY. Memory Verse, Phil. iv. 8.

Read Phil. iv. 1-10. Note especially verse 8, in which is shown that all things true and beautiful and pure and good are brought within the range of the Christian ideal.

QUESTIONS FOR WRITTEN ANSWERS.

1. In which of his missionary journeys did Paul found the Philippian Church?

2. How many other visits did he probably make to Philippi? See Narrative.

3. What element in its membership especially marked the Church? See Narrative.

4. What is the date of the writing of Philippians relative to that of the other Prison Epistles?

5. What appears to have called forth the letter?

6. What impressive example is cited in the second chapter?

7. What is the keynote or watchword of the Epistle?

STUDY XVIII.—SEVENTH DAY. Memory Verse, Phil. iv. 19.

Read Phil. iv. 11-23. Not only had the apostle learned in every state to be content, but this wonderful lesson had largely been imparted to each disciple of Christ. "The social distinctions between rich and poor, owner and slave, existed within as well as without the Christian Church, but they had lost their sting, because the mercy, mildness, and goodness of the one side, and the grateful trust and joyful obedience of the other neutralized all distinctions."[1]

Passages for memorizing: Phil. ii. 1-11; iii. 7-14; iv. 4-8.

PERSONAL THOUGHT.

"In nothing be anxious." Phil. iv. 6.

Worry and fretting are ever marks of weakness.

Have I conquered these foes of Christian peace and joy?

[1] Dobschütz, 369, 370.

PART IV—NINETEENTH WEEK

THE GOOD SOLDIER OF JESUS CHRIST EXHORTS HIS SONS IN THE GOSPEL

STUDY XIX.—First Day. Memory Verse, 1 Tim. i. 15.

Read 1 Tim. i.

Narrative.

The Pastoral Epistles

The last three Epistles of Paul are called Pastoral Epistles, because they are full of precepts for the pastor or minister. If the simple device of classifying all his Epistles is now summed up and completed, it may be said that First and Second Thessalonians are morning Epistles; Galatians, First and Second Corinthians, and Romans are noon Epistles; Philemon, Colossians, Ephesians, and Philippians are afternoon Epistles; and First and Second Timothy and Titus are evening Epistles. When the last are being written the evening shadows are falling about his life. Some, like Bartlet, have sought to place the Pastoral letters in the apostle's history before the close of Acts, but this is generally felt to be impossible. They contain so many words new to Paul's vocabulary that time and a certain change of conditions are required to account for them. And this is secured if Paul was released from his first imprisonment, went forth to further labors and journeys, and suffered a second imprisonment before his death.

Timothy's Early Preparation

Timothy (in Greek, Timotheus) was the one person among those associated with St. Paul who held the deepest and most constant place in his affections. Reared in a home of piety, his father, who was a Greek or Gentile, perhaps having died while the boy was young, he felt the influence of Jewish faith from his earliest years through his grandmother Lois and his mother Eunice. He appears to have been of a gentle and retiring nature, and of delicate constitution or health. His conversion is thought to have occurred while Paul and Barnabas were at Lystra in the first missionary journey,[1] and as they were designated for this mission by prophetic utterance at Antioch, so this young disciple was pointed out for the companionship of Paul by a similar utterance at Derbe or Lystra. Accordingly, when Paul and Silas came to Lystra in the Second Journey, it was decided that young Timothy should go with them, and to overcome Jewish prejudice the apostle circumcised him,[2] and he was ordained to the work by the laying on of hands of the elders.

His Activities and Character

The principal journeys and labors of Timothy can be traced from the record of Acts and the Pauline Epistles. He accompanied the apostolic party in the Second Journey till Philippi was reached. Later he remained behind with Silas at Berœa, joined Paul at Athens, and was his messenger from there and Corinth in the interests of the Macedonian work. He perhaps was the penman for the writing of the two Thessalonian letters. His name appears with Paul's in the salutation of each of them, as it does in the Second Epistle to the Corinthians and the Epistles to Philemon, Colossians, and Philippians, and he is among those giving closing salutations in Romans. During the Third Journey he is sent from Ephesus to Corinth, and is a member of the company going up to Jerusalem. He is with Paul during at least a part of the first Roman imprisonment, and left in charge at Ephesus for a time

[1] Study V, Fourth Day. [2] Study VI, Narrative.

in the interval before the second imprisonment.[1] Whether he was able to respond to the final urgent call of the apostle[2] and see him in Rome before Paul's martyrdom is not known. "The constant companion of his travels when he was not engaged in his commissions, this son of his was never absent but he wished him present. . . . It is this tender love of the noblest of men which illustrates the character of Timothy; to be so loved by Paul is a patent of nobility."[3]

Date and Beginning of First Timothy

The First Epistle to Timothy, which was perhaps sent from Macedonia in the summer of 63 A. D.,[4] may be briefly surveyed. After the salutation in the first two verses, the opening chapter is taken up with points relating to doctrine and teaching. Paul especially warns against "fables and endless genealogies which minister questionings," and vain attempts to present the law without using it for its true end in correcting sins and wickedness. He humbly makes mention of the exceeding mercy of Christ to himself as the chief of sinners, in appointing him to his service, and charges Timothy to "war a good warfare; holding faith and a good conscience," respecting which Hymenæus and Alexander are condemned. 1 Tim. i.

Its Further Topics

He proceeds to speak of prayers, and the relation of men and women thereto and to public teaching; of bishops, deacons, and perhaps deaconesses under the more general term "women;" and comes to the central climax of the Epistle in a brief statement of the office of the Church in maintaining the truth. A fragment of a hymn seems to be quoted as summing up Christ's entire mission.[5] The last half of the letter is more nearly concerned with personal instructions to Timothy to enlighten him as to coming forms of error, and show how he can be "a

1 Study XV, in paragraph of Narrative, section 3.
2 2 Tim. iv. 9-21. 3 R. F. Horton, N. C. B., 47.
4 Study XV, in paragraph of Narrative, section 4.
5 1 Tim. iii. 16; N. C. B., 113.

good minister of Jesus Christ" with respect to his public utterances; to his treatment of old and young; to the Church care of widows; to the eldership; to the Christian conduct of slaves, and to the spirit and aim of the rich. 1 Tim. ii.—vi.

Sketch of Titus

Titus was a much younger man than Paul, probably converted through him, since in the salutation of the Epistle he is addresed as his "true child." Nothing is known of his early life. He is first mentioned in Gal. ii. 1-3, as a Gentile going up with Paul and Barnabas to Jerusalem, and yet not circumcised, perhaps as an example that such could be accepted Christians. Later on he is with Paul in the third missionary journey at Ephesus, and is sent to Corinth, as nearly as can be determined, with each of three letters, the two extant Epistles and an intermediate one;[1] and appears to have succeeded in his efforts there much better than Timothy. He organized the plan for the collection for the poor, and did much to restore the Corinthian Church to allegiance to Paul. His coming to Macedonia with this good news brought the apostle great joy.[2] The next reference to Titus is in the letter to him. It seems that Paul, after his release, had traveled with Titus in the East, that they had been in the Island of Crete, and had evangelized several towns. Being unable to remain longer, the aged missionary leader had left Titus to appoint elders and complete the organization of the Church. But Titus found no little opposition, and may have written Paul for advice, which was given in this letter. The last meeting of Paul with his younger helper was probably at Nicopolis in Epirus, and when Titus went from there "to Dalmatia," he disappears from our further knowledge.[3]

The Epistle to Titus may have been prepared at Corinth in the summer of 64 A. D., and sent to Crete

[1] See Studies X, XI, Narrative. [2] 2 Cor. viii. 6; vii, 5-16.
[3] Titus iii. 12, 13; 2 Tim. iv. 10; also Study XV, in paragraph of Narrative, sections 6, 7, 8.

by Zenas and Apollos.[1] The salutation, which is peculiarly strong and of such length as to suggest that of the Epistle to the Romans, would add force to the commission of Titus. The first work of this delegate was to be the proper organizing of the Christians in the several cities of Crete, and the appointment of elders. The term "bishop" is also used for these Church officers, and their qualifications are pointed out. In contrast with the true leaders and overseers of the Churches, there are false teachers, "whose mouths must be stopped." Paul cites a current saying from Epimenides respecting Cretans as appropriate to these men, and directs that they be sharply reproved. Titus i.

Epistle to Titus

The apostle then sketches the features of a true Christian character which Titus is to enforce in both elderly and young men and women and in household servants or slaves. The wonderful ideal is presented respecting the last mentioned, that "they may adorn the doctrine of God our Saviour in all things." Titus ii.

Standard of Christian Character

Titus is to remind the people "to be in subjection to rulers, to authorities, to be obedient, to be ready unto every good work, to speak evil of no man, not to be contentious, to be gentle, showing all meekness toward all men." For God's loving-kindness has transformed, "through the washing of regeneration and renewing of the Holy Spirit," the believers from the old heathen life of hatred to a new life of righteousness, so that they are bound to set a noble example. Titus himself is to avoid foolish questionings and to exclude those who will not listen to admonition. The letter closes with personal directions, salutations, and a brief benediction. Titus iii.

Special Directions and Precepts

The Second Epistle to Timothy was written at Rome, probably in the winter of 64-5 A. D., shortly before Paul's martyrdom.[2] The apostle's first thought appears to be of

[1] Titus iii. 13.

[2] Study XV, in paragraph of Narrative, section 9.

Date and Contents of Second Timothy

Timothy's early training and ordination to the work, and of the spirit of power and courage he now needs to come to Rome and stand beside his leader, as Onesiphorus has done, in contrast with others. Soldier-like qualities are required, but the one who measures up to the Divine standard will be "a vessel unto honor." Over against false teachers of the future are placed the inspired Scriptures. Paul then gives his triumphant testimony, and his final request to Timothy to come to him, and the letter closes with various directions and greetings. 2 Tim. i—iv.

The student may well ponder Paul's great claim for the Scripture, 2 Tim. iii. 16, 17, first on its negative and then on its positive side. He does not claim that it is a book of inspired science or chronology, but he does claim that it is all-sidedly and tremendously practical as an aid to a complete life and a broad usefulness.

STUDY XIX.—SECOND DAY. Memory Verse, 1 Tim. iv. 8.

Read 1 Tim. iii. 14—iv. 10. Without question there are difficulties connected with Paul's utterances respecting woman's place and part, both in this Epistle (ii. 11-14) and in 1 Cor. xi and xiv. Further time and fuller light may solve these difficulties, as has been true of the apostle's apparent attitude respecting slavery. Then he has said, and appears to sanction, much of woman's ministering and even teaching service.[1] "One of the most distinctive elements in Paul's Christian experience was the recognition of the claims of woman; in nothing is he more sharply distinguished from his Jewish countrymen."[2]

[1] See Acts xviii. 26; xxi. 9; Gal. iii. 28; 1 Cor. xi. 5, 10; Rom. xvi. 1-3, 12; Phil. iv. 2, 3; Titus ii. 3; 2 Tim. iii. 14, 15.

[2] Matheson, 241.

SCRIPTURE SCHEME.

First Timothy: Salutation, i. 1, 2; True Christian teaching contrasted with the work of false teachers, 3-20; Regulations of a Christian Church, maintaining the truth respecting Christ, ii, iii; Coming errors, and the spirit and conduct of Timothy in his control and instructions, iv—vi.

Titus: Salutation, Titus i. 1-4; Appointment and qualifications of elders, 5-9; False teachers exposed, 10-16; Standard and motive for Christian character and conduct, ii; Relations to the government and to non-Christians, iii. 1-8; Personal directions for Titus, and closing salutations and benediction, 9-15.

Second Timothy: Salutation, i. 1, 2; Thanksgiving for Timothy's early religious training, and exhortation to fearless contention for the gospel, 3-18; Soldierly service, and avoidance of errors, temptations, and harshness, ii; Final apostasy foretold, persecutions endured, inspired Scriptures provided, iii; Paul's closing charge and testimony, personal directions and greetings, and benediction, iv.

STUDY XIX.—THIRD DAY. Memory Verse, 1 Tim. vi. 6.

Read 1 Tim. vi. 6-21. On 1 Tim. v. 23, Horton observes, "The very injunction of Paul implies that he regarded wine as a medicine for the infirm, and not as a beverage for the strong."[1]

MAP AND LESSON OUTLINE.

The last three Epistles of Paul are well named the "evening" or Pastoral Epistles.

Summary of Timothy's life and services with Paul in the gospel.

Timothy is in charge of the Church at Ephesus before Paul's second imprisonment.

Paul writes, probably in Macedonia, the First Epistle to Timothy.

He tells Timothy to maintain the faith, keeping a good conscience.

[1] N. C. B., 130.

Christ's marvelous mission in the incarnation is outlined.

Directions for Timothy's conduct as the young Church leader.

88. *Course of messenger in conveying the First Epistle to Timothy from Macedonia to Ephesus (?summer, ?63).*

Titus and his work are sketched.

He appears as leader of the Christian movement in Crete.

Paul writes, perhaps at Corinth, the Epistle to Titus.

The Christians in Crete are to be organized and elders appointed.

Titus is to upbuild the elements of a true Christian life.

89. *Course of Zenas and Apollos in conveying the Epistle to Titus from Corinth to Crete (?summer, ?64).*

90. *Titus' course from Crete to Nicopolis. (?August-September, ?64).*

His last conference with Paul.

91. *Titus' course from Nicopolis to Dalmatia. (?October-November, ?64).*

Paul writes at Rome the Second Epistle to Timothy.

Timothy's early training and entrance into the work.

Soldier-like qualities of power and courage now required.

The prospect of immortal reward before the apostle.

Paul urges Timothy to hasten to him, bringing articles left at Troas.

87, 47, 52. *Course of messenger in conveying the Epistle from Rome to Ephesus (?November, ?64).*

46, 36, 37, 68, 69, 70. *Timothy's course from Ephesus to Rome to be with Paul in his last days (?December, ?64).*

Make a map extending from Rome to Ephesus, and mark the course of the messengers in conveying the Pastoral Epistles, and of Titus and Timothy in responding to the requests of Paul. See Map 19.

STUDY XIX.—FOURTH DAY. Memory Verse, Titus ii. 11.

Read Titus i. 1-5; ii. 9—iii. 7. Crete (Titus i. 5) is one hundred and fifty-six miles from east to west and

varies from thirty to seven miles in width. It was fertile and thickly populated, and reputed to have one hundred cities. The inhabitants were mountaineers, sailors, tradesmen, and noted for their untruthfulness. There were many Jews in the island, and some of these may have brought a measure of Christian light from Jerusalem at

MAP 19. ROME TO CRETE AND EPHESUS
Epistles to Titus and Timothy

the time of Pentecost, and beginnings of Churches may have existed in a number of cities before the visit of Paul and Titus.

"St. Paul knew what he was about (Titus ii. 9) when he urged Titus to commit the adorning of the doctrine of God in a special manner to slaves. . . . There must be something in a religion which out of such unpromising material as slaves could make obedient, gentle, honest, sober, and chaste men and women. . . . What slaves could do then we all can do now. We can prove to all for whom and with whom we work that we really do believe and endeavor to live up to the faith that we profess."[1]

[1] Alfred Plummer, Exp. Bib., 254, 257.

GENERAL REFERENCES.

Purves, secs. 174-180, 265-271; Bartlet, 178-184, 198-202, 511-515; Blaikie, 467, 485; McClymont, 106-115; Stevens, 386, 450-452, 460, 461; Ramsay (St. P.), 59, 284-286, 360, 361, 390; C. H., 465, 466, 688-699, 702-710; Stalker, 163-165; Farrar (St. P.), 650-664, 676-686; Farrar (M. B.), 355-398; Shaw, 425-495; Hast. Bib. Dict., arts. "Timothy," "First Epistle, Second Epistle to Timothy," "Titus," "Epistle to Titus."

STUDY XIX.—FIFTH DAY. Memory Verse, 2 Tim. i. 7.

Read 2 Tim. i. Though given in an allusion, the picture of the early home in which Timothy grew up, with its atmosphere of Jewish piety and love of the Scriptures, possesses an enduring charm. Blest is every life that knows in childhood and youth the influences of a Christian home!

TOPICS FOR PERSONAL INVESTIGATION AND FOR ASSIGNMENT IN CLASS WORK.

1. The doctrinal foundation and the organization of the Church. Acts ii. 32, 33, 36, 42; viii. 14-17; x. 43; xviii, 11; 2 Thess. ii. 15; Acts xiv, 23, xv. 28, 29; James i. 18; 1 Cor. iii. 10, 11; xii. 28; Eph. iv. 11-13; Acts xx. 28; 1 Cor. xv. 3, 4; Rom. i. 16; 1 Tim. iii. 1, 2, 12, 13; v. 17; 2 Tim. ii. 24; iii, 14-17; 1 Tim. iii. 16; Heb. vii. 25-28; 1 Jno. iv. 7, 8; Rev. v. 9, 13.

2. Timothy. N. C. B., 46-51; W. Lock in Hast. Bib. Dict.

3. Public worship and prayers (1. Tim. ii. 1-8). Exp. Bib., 82-103; Bartlet, 452-456, 487; Hast. Bib. Dict., art. "Worship in New Testament."

4. Bishop as an equivalent of elder (Titus i. 5-7; 1 Tim. iii. 1-7). Bartlet, 489; N. C. B., 114, 176; Hast. Bib. Dict., I, 301, 302, 440, 441.

5. Deacon and deaconess (1 Tim. iii. 8-13). N. C. B., 108-110; Bartlet, 482-487; Bib. Dict.

6. Crete. Shaw, 429; Hast. Bib. Dict.

7. Paul's emphasis on good works in the Pastoral Epistles (Titus ii. 7; iii. 1; 1 Tim. ii. 10; 2 Tim. ii. 21; iii. 17). Purves, sec. 179; N. C. B., 191.

8. Godly ancestry and Christian home life (2 Tim. i. 5; iii. 14, 15). Matheson, 284-289.

9. Inspired Scriptures (2 Tim. iii. 16, 17). Exp. Bib., 385-396; Hast. Bib. Dict., I, 296-299; II, 475, 476.

10. Review or sketch of Paul's life and character. Stalker, 110-118; Bib. Dict.

STUDY XIX.—SIXTH DAY. Memory Verses, 2 Tim. iii. 16, 17.

Read 2 Tim. ii. iii. 14-17. "We can not choose whether we shall be gold and silver, or wood and earthenware. . . . But each of us, if he is clean, will be counted as a vessel unto honor."[1]

QUESTIONS FOR WRITTEN ANSWERS.

1. What Epistles of Paul are called Pastoral Epistles, and why are they so termed? See Narrative.

2. Into what four periods, according to time, may the thirteen Pauline Epistles be divided, and which Epistles belong in each group? See Narrative.

3. When is it supposed that Timothy's conversion occurred? See Narrative.

4. How long was he the almost constant companion of Paul? See Narrative.

5. Briefly outline the labors of Titus.

6. Where and under what circumstances did Paul write Second Timothy? See Narrative.

7. For what are inspired Scriptures "profitable" (2 Tim. iii. 16)?

STUDY XIX.—SEVENTH DAY. Memory Verses, 2 Tim. iv. 7, 8.

Read 2 Tim. iv. The words of verses 6-8 form the fitting farewell message of the great apostle. So fully is the second main division of the Book of Acts occupied with his work, that chapters xiii—xxviii may be entitled "The Acts of Paul."[2]

[1] N. C. B., on 2 Tim. ii. 20, 21. [2] Rackham, xlvii.

Review Part IV.

PERSONAL THOUGHT.

"Let no man despise thy youth; but be thou an example to them that believe." 1 Tim. iv. 12.

There is no reason, because one is young, why he or she should not be an example delightfully inspiring "to them that believe," as well as above reproach among them that are outside the faith.

PART V

THE CHURCH INSTRUCTED BY PETER AND JUDE

TWENTIETH WEEK

PETER THE MAN AND WRITER OF LARGE HEART AND HOPE

STUDY XX.—First Day. Memory Verse, 1 Peter i. 3.
Read 1 Peter i. 1-12.

Narrative.

Peter's Writings and Life

The Epistles of Peter not only introduce a portion of the New Testament distinct from the large field of Pauline life and literature over which the course has passed, but complete the circle of action, speech, and writing of the next most influential man of the Early Church. A brief review of his life and work is therefore presented. He first appears in the Gospel narrative as a disciple of John the Baptist, brought to Jesus by his brother Andrew, and given his new name of Peter, or Cephas in Aramaic, meaning a rock or stone. A few months later these two brothers and their partners, James and John, are called to leave their boats and nets and follow Christ. They form the inner group of the college of twelve apostles, and Peter becomes the leading disciple. He appears as somewhat impulsive and unstable in temperament, but wholehearted, prompt, and bold in word and action. After his

great confession of Christ's Messiahship, his office as prime leader in the new Church was confirmed, and though he gave way to fear and denied his Lord before the crucifixion, he was restored after the resurrection.

His Part in the Acts

At Cæsarea Philippi, Peter had declared concerning his Master, "Thou art the Christ, the Son of the living God," and Jesus had responded, "Thou art Peter, and upon this rock I will build my church; . . . I will give unto thee the keys of the kingdom of heaven."[1] Even if it were understood that Peter himself, rather than his confession, is "this rock," all the above-quoted words to him find true and sufficient fulfillment in his preaching the first sermon at Pentecost and opening the Christian way of salvation to the Jews, Samaritans, and Gentiles.[2] He so fully directed the first stage of the Christian movement that Acts i—xii may be called "The Acts of Peter."[3] But about 44 A. D., James, the Lord's brother, appears as leader of the Church at Jerusalem, and Peter's work was abroad, though he is present at the Jerusalem Council in 50 A. D.

His Later Years and Martyrdom

His further career is, for the most part, disclosed only in the uncertain light of early tradition. Perhaps the best conclusion is that he labored chiefly throughout Syria for some years after leaving Jerusalem, visited the provinces of Asia Minor, and spent his last years in Rome.[4] Says Rackham: "This apostle, after evangelizing the remaining provinces of Asia Minor, may have come to Rome after St. Paul's liberation. . . . We have St. Peter's First Epistle which he wrote from Rome and sent to the Christians of Asia Minor by the hands of Silvanus. . . . When this was written the Christians of Asia Minor were suffering persecution, and we should naturally assume that their persecution followed after the outbreak of persecution at Rome. St. Peter, then, was probably

[1] Matt. xvi. 16-19. [2] See Studies I, III, IV. [3] Rackham, xlvii
[4] Bartlet, 298-300; Hast. Bib. Dict., art. "Peter."

lying hid in Rome; and if, by so doing, he was able to cherish fragments of the broken Church and to build it up again and appoint an apostolic successor, we shall better understand the position which St. Peter won in tradition of being the founder of the Church of Rome. Ultimately, however, he was discovered by the authorities; and, not being a Roman citizen, was put to death by crucifixion in the Vatican gardens beyond the Tiber. If this happened in 67 or early in 68, it would account for the date assigned to the martyrdom of both apostles [Paul and Peter] by Eusebius."[1]

General Epistles and First Peter

Like the Epistle of James and those which are to follow, the First Epistle of Peter belongs in the list of General or Catholic Epistles, so called because most of them are addressed to Christians in general or groups of Churches. This Epistle is addressed "to the elect who are sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia." The list of provinces may have been used to cover Asia Minor, for which there was then no one name. While there were doubtless Jewish Christians in the Churches of this great district, "all considerations point decisively to the conclusion that St. Peter had in his mind predominantly, though probably not exclusively, Gentile readers."[2] After the salutation, the author expresses gratitude for the Christian hope and inheritance, though present faith is attended with trial. Salvation in Christ, a mystery even to prophets and angels, is now fully proclaimed by those who minister the gospel through the Holy Spirit. Therefore let the readers be steadfast and aim at a holy life and see that they "love one another with a pure heart fervently; being born again, . . . by the word of God, which liveth and abideth forever." 1 Peter i. Christ is to them "a chief corner-stone, elect, precious," but to the disobedient

[1] Rackham, 54, 512.

[2] Hast. Bib. Dict., III, 783; see also Ropes, 213, 214.

"a stone of stumbling." Before those who are without, Christians are to be "honest" in their course of life and manifest their "good works." They are to "Honor all men. Love the brotherhood. Fear God. Honor the king." Slaves, following the example of Christ's sufferings, are to glorify God, even under evil masters. 1 Peter ii. Counsels are given wives and husbands, and all are exhorted to be compassionate, tender-hearted, and humble, and patiently to endure persecutions, since Christ, though "put to death in the flesh," has been "made alive in the spirit," and to him they are now joined in baptism. 1 Peter iii. The closing chapters deal largely with the same problem of triumph over tribulation, the elders are admonished, and the letter closes with brief personal allusions and greetings and a benediction. 1 Peter iv, v.

It will be an excellent plan to read the letter through rapidly, and then state in one sentence what conditions those to whom it was written seem to have been facing. You will then be prepared to state its main practical purpose.

STUDY XX.—SECOND DAY. Memory Verse, 1 Peter i. 22.

Read 1 Peter i. 13-25. Mark the word "hope" (verses 3, 13, 21). Peter is the apostle of hope, as Paul is of faith. Observe, in verses 4, 5, that "the inheritance is preserved for the believers, and the believers for the inheritance."

SCRIPTURE SCHEME.

Salutation, 1 Peter i. 1, 2; The hope and revelation given the believer call for a steadfast and holy life, 3-21; This new life issues in brotherly love and is nourished by the Word and built up in Christ to show forth God's excellencies, i. 22—ii.

10; The Christian society in the world and its duties, ii. 11—iv. 11; Patient endurance of persecution, 12-19; Elders admonished, v. 1-4; Closing exhortation and prayer, greetings, and benedictions, 5-14.

STUDY XX.—THIRD DAY. Memory Verse, 1 Peter ii. 9.

Read 1 Peter ii. A great law and end of all Christian privilege and attainment is set forth in verse 9: "Ye are . . . that ye may." All that we are through grace is to the end that we "may show forth the excellencies" of God.

MAP AND LESSON OUTLINE.

Brief summary of Peter's life and work.
The Epistles of Peter belong to the General or Catholic Epistles.
Address of the First Epistle of Peter.
It probably has in view chiefly Gentile readers.
The Christian's hope and inheritance.
Amid deep trials, all must aim at a holy life.
Christ is to believers "a chief corner-stone, elect, precious."
Peter exhorts all to be compassionate, tender-hearted, and humble.
Joined with their Risen Lord, through baptism, they can triumph over tribulation.

87, 47, 92-102. Supposed course of Sylvanus in conveying the Epistle from Rome to those to whom it is addressed in the provinces of Asia Minor (?winter, ?65-66).

103, 85, 57. Course of Sylvanus in returning to Rome from Byzantium (?spring-summer, ?66).

Make a map extending from Rome eastward to include Asia Minor, and mark the course of Sylvanus to Byzantium (Constantinople), thence by sea to Sinope, thence through the provinces of "Pontus, Galatia, Cappadocia, Asia, and Bithynia" (1 Peter i. 1), conveying the Epistle to the Churches of these provinces, and his return by water from Byzantium to Rome. See Map 20.

STUDY XX.—FOURTH DAY. Memory Verse, 1 Peter iii. 15.

Read 1 Peter iii. Two of the most difficult passages in the New Testament are found in verses 19, 20, relating

MAP 20. ROME TO ASIA MINOR
Epistles of Peter

to Christ and the spirits in prison, and in iv. 6, to preaching to the dead. See Topic 6 for references.

General References.

Purves, secs. 274, 283-290; Bartlet, 297-308; McClymont, 130-136; Stevens, 293-311; Farrar (E. D.), 62, 63, 72-113; Davidson, 1-112; Hast. Bib. Dict., arts. "Peter," "First Epistle of Peter."

STUDY XX.—Fifth Day. Memory Verse, 1 Peter iv. 16.

Read 1 Peter iv. That Peter is the man and writer of large heart or catholicity is seen in the fact that students observe in this Epistle many points of connection with both the Epistle of James and the Epistles of Paul, especially the letters to the Romans and Ephesians, Paul's two most general Epistles. Peter's very breadth of soul and openness to new light led him who was once head of the narrow Jewish Church in Jerusalem to relinquish it to James and to become finally, not the autocrat, but the loving builder and guide of the Church in Rome, and to enter into Paul's views and labors.

Topics for Personal Investigation and for Assignment in Class Work.

1. The spiritual life and holy functions of the Church. Acts ii. 47; v. 42; xii. 15; James i. 27; v. 19, 20; 1 Thess. iii. 12; v. 19, 20; Gal. v. 16; 1 Cor. xiv. 1; 2 Cor. viii. 7; Eph. ii. 21, 22; Phil. ii. 15, 16; 1 Tim. iii. 15; Titus ii. 14; 1 Peter i. 15; ii. 9; iii, 14; Jude 20, 21.

2. Peter's life and character. Farrar (E. D.), 62, 63, 72-79; Davidson, 1-111; McClymont, 130, 131; Matheson, *Representative Men of the New Testament*, 88-108; N. C. B., 46-53; Cam. Bib., 33-59; Hast. Bib. Dict.

3. Bithynia. C. H., 210, 211; Bib. Dict.

4. Pontus. C. H., 215; Bib. Dict.

5. Hope (1 Peter i. 3, 13, 21; iii. 15). McClymont, 135; Hast. Bib. Dict.

6. Christ's preaching to the spirits in prison, and the preaching to the dead (1 Peter iii. 19, 20; iv. 6). N. C. B., 234-240, 245, 246; Stevens, 304-310.

STUDY XX.—SIXTH DAY. Memory Verses, 1 Peter v. 6, 7.

Read 1 Peter v. 1-9. The strong and helpful qualities in Peter's character and mission seem to shine through his words in this passage—fidelity as a witness, oneness with his fellow disciples, faithful care of the flock of Christ, and firm resistance of the adversary.

QUESTIONS FOR WRITTEN ANSWERS.

1. Write down in brief outline all you can remember of Peter's life and work.
2. Name the General or Catholic Epistles.
3. To what large district is First Peter directed?
4. What facts may show Peter's breadth of spirit?
5. Which of the three chief Christian graces appear to be prominent with this apostle?
6. Of what city is "Babylon" (1 Peter v. 13) a designation?
7. What date may be given as the time of Peter's martyrdom?

STUDY XX.—SEVENTH DAY. Memory Verse, 1 Peter v. 10.

Read 1 Peter v. 10-14. This Epistle may be dated about 65 or 66 A. D.; for Rome, by Nero's persecution and Paul's martyrdom in 64-65, has become "Babylon."[1] verse 13, and the apostle sends forth this message to strengthen the Christians in view of the new conditions that are arising.[2]

PERSONAL THOUGHT.

"Yea, all of you gird yourselves with humility, to serve one another." 1 Peter v. 6.

We know where and how Peter learned the lesson which he enjoins. Have you learned it? If so, how?

[1] Hast, Bib. Dict., art. "Babylon in New Testament."

[2] Purves, secs. 288, 289; Dods, 205.

PART V—TWENTY-FIRST WEEK

TWO KINDRED WRITERS ARRAIGN CURRENT EVILS

STUDY XXI.—First Day. Memory Verse, 2 Peter i. 4. Read 2 Peter i. 1-4.

Narrative.

Author and Date of Second Peter

The Second Epistle of Peter and the Epistle of Jude are linked together by the fact that many passages or phrases in 2 Peter ii. 1—iii. 3, and Jude verses 4-18 are so nearly the same that one writer must have known the letter of the other and received from it thought and language. Which one has done this is not easily determined, and the views of scholars differ as to whether Second Peter or Jude was written first. Second Peter is the one writing of the New Testament about which there remains considerable question as to its being the work of the author to whom it is ascribed. But that it is a genuine Epistle of Peter is held by able scholars, who would date it before the Epistle of Jude.[1] It is true that some of these would place it earlier than First Peter, regarding it as written to Jewish Christians of Syria about 62 A. D., shortly before Peter went to Rome. In this case the allusion in 2 Peter iii. 1, which implies a former Epistle, would have reference to an Epistle now lost. Others would hold that Second Peter was written from Rome not long after First Peter, perhaps about 67 A. D.

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1 Dods, 232-234; Bigg, *International Critical Commentary*, 316. See also Hast. Bib. Dict., II, 802, 805; III, 798.

Evils Arraigned

The two Epistles bear witness to the presence of evils, not wholly new, but intensified by the character of those in whom they are embodied. A lawless tendency appears. Men professedly members of the Christian communities, but with views so perverted that they divorce faith and conduct, or else men utterly false and designing, who covertly make their way into the Churches as offering a field for their wickedness, fill both writers with alarm and indignation. Impurity, self-assertion, railing, wanton and luxurious living, and covetousness are the evils chiefly arraigned.

Peter's Assurance of Truth

After the salutation, the writer of Second Peter calls on his readers to go on in the power of God's promises and their communion with the Divine nature, from one grace of character to another. Such progress is the condition of knowledge, and without it there is mental blindness and defect. The author's decease "cometh swiftly," but he "will give diligence," possibly through the future letter of Jude, to provide for their remembrance of his instructions. Christ "received from God the Father honor and glory," he adds, "when we were with him in the holy mount. . . . No prophecy ever came by the will of man; but men spake from God, being moved by the Holy Spirit." 2 Peter i.

He Describes the Coming Ungodly

"But there arose false prophets also among the people, as among you also there shall be false teachers, who shall privily bring in destructive heresies." It has been observed that the language of Peter here and in chapter iii. 3, is predictive of the false teachers and mockers, while in Jude they have appeared. With vivid phrases and strong comparisons he reveals and condemns the corrupt life and evil purposes of these pretenders. 2 Peter ii.

He next reminds the readers of his previous letter, and asks them to cherish the words of the apostles and prophets of the Church respecting the coming of Christ.

Scoffers would taunt them with the delay of his coming. But the world had once perished with water, and it was not impossible that it might hereafter be destroyed by fire. Therefore let them seek fitness for a new world. Their own teacher, Paul, whom the writer owns as a beloved brother, wrote likewise of these things, "as also in all his epistles, . . . wherein are some things hard to be understood," and therefore, like the other Scriptures, liable to perversion. But, being forewarned, let them "grow in the grace and knowledge of our Lord and Saviour Jesus Christ." 2 Peter iii.

He Confirms Faith in Christ's Coming

One story about Peter's last days may be given here, as it explains words which have become familiar. Of this tradition Davidson says: "It is true to the characteristics of the apostle, and is full of beauty. The friends of St. Peter had urged him to flee from the city to escape the persecution, for his life would be more valuable to the Church than his death. The apostle at first refused to listen, but at last yielded to their counsel and fled. As he left the city he had a vision of his risen Lord hastening thither. St. Peter at once recognized him, and said, *'Domine, quo vadis?'* 'Lord, whither goest thou?' The Lord answered, 'I go again to be crucified in thy stead.' St. Peter at once answered, 'I go to obey thy command,' and retracing his steps he went and delivered himself up to prison and death. There is a tradition that he asked to be crucified with his head downwards, counting it too great honor to be crucified as his Master."[1]

Tradition of His Last Days

The Epistle of Jude gained very early and strong approval considering its brevity; but no thought seems to have been given in primitive times to the person of its author. However, it is now agreed on all hands that Jude was a brother of James, the head of the Church in Jerusalem. He therefore belonged to the family of our Lord, and is the Judas mentioned in the list of Christ's brothers

Author and Date of Epistle of Jude

[1] Davidson, 110.

in the Gospels. As a younger brother, he modestly subscribes himself "a brother of James." Yet much deference was paid to the relatives of Christ in the early Church. The letter of Jude is now dated by most writers about 70 to 80 A. D.[1]

Contents of Epistle

Jude states that he has been moved by the dangers of the time to write those addressed "to contend earnestly for the faith . . . delivered unto the saints." Ungodly men are "turning the grace of our God into lasciviousness." Their sins are after the pattern of those of Cain, Balaam, and Korah. They even mingle in the love-feasts with impure purposes. Added to these, the apostles have said, "In the last time there shall be mockers, walking after their own ungodly lusts. These are they who make separations, sensual, having not the Spirit." The readers are urged to build themselves up in faith, prayer, and love, and to seek the rescue of others; and the brief letter ends with praise to God as able to guard the Christian from stumbling, and to set him "before the presence of his glory without blemish in exceeding joy." Jude verses 1-25.

"We did not follow cunningly devised fables," says Peter, "but we were eyewitnesses of his majesty." This is the character that all Scripture bears on its face. It is the work of ingenuous men who have seen a great vision and come in contact with a great reality.

STUDY XXI.—SECOND DAY. Memory Verse, 2 Peter i. 8.

Read 2 Peter i. 5-11. "In this list of the fruits of faith we have first the active gifts, virtue and knowledge;

[1] Bartlet, 350; Moffatt, 591, 592; Mayor, *the Epistle of St. Jude and the Second Epistle of St. Peter*, pp. clxv, cxlviii; Hast. Bib. Dict., II, 804, 805. Bigg places 1 Peter, 2 Peter, Jude in this order, near together, and written between 58 and 64 A. D.

then the passive qualities of self-control and endurance; then the attitude toward God, godliness, toward the Church, love of the brethren, and finally toward God and all mankind, love" (2 Peter i. 5-7).[1]

SCRIPTURE SCHEME.

Second Peter: Salutation, i. 1, 2; Divine gifts calling for diligence, 3-11; Peter's witness-bearing confirmed by the transfiguration and inspired prophecy, 12-21; Evil men arraigned, ii.; Mockers against Christ's coming refuted, iii. 1-13; Steadfastness commended in the light of Paul's Epistles, 14-16; Conclusion, 17, 18.

Jude: Salutation, verses 1, 2; Reasons for writing, 3, 4; Examples of the doom of the wicked, 5-7; The sin of railing, 8-11; Evil men and mockers described, and arraigned through prophecy, 12-19; The Christian's duty, in contrast, 20-23; Benediction, 24, 25.

STUDY XXI.—THIRD DAY. Memory Verse, 2 Peter i. 21.

Read 2 Peter i. 12-21. On the last verse the Cam. Bib. says: "The words assert in the fullest sense the inspiration of all true prophets."

MAP AND LESSON OUTLINE.

The Second Epistle of Peter and the Epistle of Jude show points of connection.

Their right order in time forms a difficult problem.

Evils arraigned, such as impurity, self-assertion, railing, wanton living, covetousness.

Second Peter urges one grace of character to be added to another.

Coming of false teachers and mockers predicted.

The readers should grow in the grace and knowledge of Christ.

87, 47, 92-103, 85, 57. (Map 20). Possible course of messenger in conveying Second Epistle of Peter to Churches in Asia Minor (?winter-spring, ?66).

[1] N. C. B., 262.

Tradition of Peter's death explaining the words, *quo vadis?*

106 (Map 21). Peter's course from the house of Prisca[1] *to site of Domine Quo Vadis chapel, if tradition is used (?autumn-winter, ?67).*

107. Peter's course in turning back into the city and going to the Mamertin prison (?autumn-winter, ?67).

108. Peter's course from the Mamertin prison to the place of martyrdom (?autumn-winter, ?67).

Author and date of the Epistle of Jude.

The readers exhorted to contend earnestly for the faith delivered to the saints.

God is able to guard the Christian from stumbling, and to bring him to the heavenly goal in exceeding joy.

4, 22. (Map 4). Possible course of messenger in conveying the Epistle of Jude from Jerusalem to Christians in Syria[2] *(?70-80 A. D.).*

Make an outline map of the ancient city of Rome (having only the walls of Servius Tullius), and locate the site of the house of Prisca, where Peter is thought to have stayed, that of the *quo vadis* scene, the Mamertin prison, and Nero's gardens, across the Tiber, where Peter's martyrdom is supposed to have occurred, and mark the course of Peter in accordance with the points of the tradition. See Map 21, sections 106, 107, 108.

STUDY XXI.—FOURTH DAY. Memory Verse, 2 Peter ii. 9.

Read 2 Peter ii. Note (verses 1, 3, 12) how fully the writer states that the punishment of sin is destruction.

GENERAL REFERENCES.

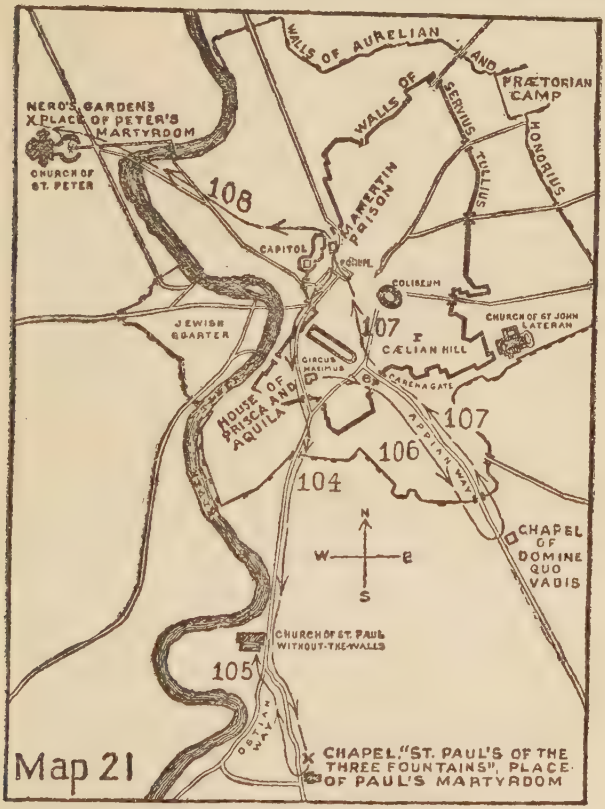
Purves, secs. 275, 276, 291-295; Bartlet, 344-351, 518-521; Blaikie, 487-489; McClymont, 137-143; Stevens, 253-257, 312-324; Farrar (E. D.), 61-63, 114-157; Hast. Bib. Dict., arts. "Second Epistle of Peter," "Jude," "Epistle of Jude."

[1] See Rom. xvi. 3-5; Hast. Bib. Dict., IV, 810.

[2] See Sixth Day.

STUDY XXI.—FIFTH DAY. Memory Verse, 2 Peter iii. 18.

Read 2 Peter iii. "The apostles are always named as co-ordinate with the Old Testament prophets, a like



MAP 21. ROME, ANCIENT AND MODERN
Martyrdom of Paul and Peter

authority is ascribed to them, and it can not surprise us if Peter should so early have recognized that their writings belonged to the same order as those of the prophets."[1]

[1] Dods, 210.

TOPICS FOR PERSONAL INVESTIGATION AND FOR ASSIGNMENT IN CLASS WORK.

1. The defenses against errors and corruptions threatening the Church. Acts iv. 10, 11; vi. 10; James iii. 17; v. 19, 20; Acts xv. 6-10; 1 Thess. v. 21; Gal. ii. 14; 2 Cor. xiii. 8; Acts xx. 29-32; Col. ii. 6, 7; Eph. vi. 17; 1 Tim. iv. 16; Titus iii. 10, 11; 2 Tim. iii. 13-17; Jude verse 17; Heb. xiii. 15; Rev. iii. 18; 1 John ii. 26, 27.

2. Casket of virtues and graces (2 Peter i. 5-7). Cam. Bib., 166, 167; N. C. B., 261, 262.

3. Inspired prophecy (2 Peter i. 21). Adeney, 152, 153; Exp. Bib., 277-279; Bib. Dict.

4. End of the present world-order and beginning of the new (2 Peter iii. 5-13). Exp. Bib., 335-362; Cam .Bib., 191-196.

5. Steps in the growth of the New Testament (2 Peter iii. 15, 16). Cam. Bib., 197, 198; Hast. Bib. Dict., art. "New Testament Canon."

6. Jude the brother of James. Farrar (E. D.), 143-149; Hast. Bib. Dict.

STUDY XXI.—SIXTH DAY. Memory Verse, Jude verse 3.

Read Jude verses 1-16. Bartlet sees in the language and references of Jude a resemblance to the teaching of the Twelve Apostles, and thinks that this "tends to locate Jude's readers in Syria, to the north of Palestine. . . . Such would naturally be addressed on the subject of our common salvation by one revered outside of Palestine as well as within it."[1]

QUESTIONS FOR WRITTEN ANSWERS.

1. What special mark of connection is there between Second Peter and the Epistle of Jude?

2. What date may be given to Second Peter?

3. To whose Epistles does this letter refer at the close?

4. What are some of the evils arraigned in the two Epistles?

5. Within what years is the Epistle of Jude placed?

6. To whom was Jude related?

[1] Bartlet, 347-350.

STUDY XXI.—Seventh Day. Memory Verses, Jude verses 24, 25.

Read Jude verses 17-25. Verses 17, 18, may refer to 2 Peter iii. 3.[1] "The Epistle concludes with one of the most beautiful doxologies to be found in the New Testament."[2]

Rapidly review Parts I—IV.

Personal Thought.

"Contend earnestly for the faith which was once for all delivered unto the saints." Jude, verse 3.

Every age calls for those who will earnestly contend for truth and right. Can sacred standards of belief, character, and conduct, can civic righteousness and genuine reforms count on my support?

[1] Dods, 232, 233; Hast. Bib. Dict., II, 805.

[2] Jude, verses 24, 25. McClymont, 143.

PART VI

THE CHURCH INSTRUCTED BY THE EPISTLE TO THE HEBREWS, THE SYNOPTIC GOSPELS, AND THE ACTS

TWENTY-SECOND WEEK

CHRIST AND CHRISTIANITY AS THE GLORIOUS REALIZATION OF OLD TESTAMENT TYPES

STUDY XXII.—First Day. Memory Verse, Heb. i. 4. Read Heb. i.

Narrative.

Many Modes in Divine Revelation

The second word in the original of the Epistle to the Hebrews, which means "in many modes," can be used respecting the New Testament writers as well as those of the Old. Already the Studies have shown that the Church was instructed by writers of Epistles representing at least three different modes of thought—(1) James and Jude, (2) Peter, (3) Paul. The Holy Spirit regards the individuality of each writer. So clearly is this true, that, though Paul was counted for centuries the author of the Epistle to the Hebrews, he is no longer so counted. The scholars of to-day are not able to fix upon the author of this Epistle, but they are sure it is not Paul. "Whatever differences of opinion may exist as to who the author really was, the belief that he was Paul is practically abandoned."[1]

[1] George Milligan, 15. See also Purves, sec. 272; N. C. B., 28-33; Hast. Bib. Dict., II, 335.

Why has there been such a change of view? Because the body of Christian thinkers have been led to see that the Epistle is a fresh putting of Christianity. It is a remarkable and masterful composition, treating the Christian system in such a comprehensive way that it takes its place beside the synoptic Gospels, the Pauline Epistles, or the writings of John. It is in complete harmony with the mode in which Paul puts Christianity, but it is different, and the wonder is that this fact was not discovered earlier. As to its style, every sentence is carefully finished, every period exactly balanced, while Paul is notable for digressions, and variations from a regular order. Hebrews is calm, Paul intense; he has passed through a great religious crisis, the author of Hebrews has not. The latter has derived his Christian knowledge from disciples of the Lord; Paul from Christ himself. With Paul the Law is moral requirement, convicting of sin, but powerless to give the soul deliverance; with the writer of Hebrews, Law is the priestly and temple ritual, typical of Christianity, a lower gospel leading the worshiper onward into its antitype, the final and perfect religion. Paul sees the risen Christ, and the believer created anew "in him;" the author of Hebrews sees the ascended Christ, and the disciple coming to him as high priest, or following his example, as Son of the Father and "forerunner" into the heavenly sanctuary.

Hebrews Distinct from Paul's Writings

Of those who have been suggested as the author of the Epistle, Barnabas was named by Tertullian, and is favored by a strong list of modern writers, as is also Apollos, prominently brought forward by Luther. A recent and surprising theory is that by Harnack, who suggests that the letter may have come from Priscilla and Aquila, the former being the actual writer. This accounts for the suppression of the name. Professor A. S. Peake remarks: "While it can not be said that Harnack has proved his

Suggestions as to Author

point, his identification seems to be the most probable that has yet been proposed."[1] But Professor Bruce concludes: "We must be content to remain in ignorance as to the writer of this remarkable work. . . . Was it not meet that he who tells us at the outset that God's last great word to men was spoken by his Son should disappear like a star in the presence of the great luminary of day?"

Community Addressed and Date

The question of the Church or community to which the Epistle was addressed is perhaps as difficult to determine as that of its author. Milligan favors the view that it was destined for the Jewish Church in Rome, which had originated from those who heard the gospel at Pentecost, and had remained distinct from the larger Roman Church to which Paul wrote. The time, according to this writer, was 63 or 64 A. D., shortly before the persecution by Nero.[2] But the more common opinion would reverse the situation, and have the Epistle sent from Italy to Hebrew Christians in the coast regions of Palestine or Syria.[3] And in this case the probable date would be from 65 to 69 A. D., though some would place it after the destruction of Jerusalem from 70 to 80 A. D.

Contents

The contents of the Epistle will be summarized in connection with the constructive readings.

Dr. Westcott was accustomed to say that the Epistle to the Hebrews was one of the two books of the Bible that had the most specific message for the difficulties of our own day.

STUDY XXII.—SECOND DAY. Memory Verse, Heb. ii. 3.

Read Heb. ii. Note that the main theme of the Epistle is that the Christian religion is perfect and final, as a

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[1] N. C. B., 38. [2] Milligan, 45-51; N. C. B., 25-28.

[3] Barlett, 280-282; Purves, 286; Bruce. Hast. Bib. Dict., II, 337; Hort, *Judaistic Christianity*, 156.

covenant relation established by God with man through his Son. In his opening words the writer strikes the keynote of all that follows in a contrast between the prophets and the Son through whom God has now spoken. The first comparison is between the Son and angels, to whom he is superior both in himself and in the glory to which he has been raised through humiliation in becoming man.

SCRIPTURE SCHEME.

Hebrews: Theme, The finality of the Christian religion as mediated in God's Son, Heb. i. 1-4; The Son superior to angels, i. 5—ii.; Also superior to Moses, iii. 1-6; Practical exhortation, iii. 7—iv. 13; The Son's glory as High Priest, introduced by exhortation, iv. 14-16; His qualifications for priesthood, v. 1-10; Renewed exhortation preparing for main truth, v. 11—vi.; The Son an absolute High Priest after the order of Melchizedek, vii.

(Outline concluded in Study XXIII, Second Day.)

STUDY XXII.—THIRD DAY. Memory Verse, Heb. iii. 3.

Read Heb. iii. After a short practical appeal to the Hebrew Christians not to neglect "so great salvation," the writer next shows that Christ is superior to Moses, and by another appeal points the readers to the true Sabbath rest.

MAP AND LESSON OUTLINE.

The New Testament writers represent different modes of thought, as that of James, Peter, Paul.

It is now clear that Paul did not write the Epistle to the Hebrews.

Contrasted qualities of Hebrews, showing it is not Pauline:

(1) Its style is finished and orderly.
(2) Its tone is calm and composed.
(3) Its author looks to earlier disciples of the Lord.
(4) The Law is regarded as ceremonial, a lower gospel.
(5) The ascended Christ is seen as high priest, and "forerunner" into the heavenly sanctuary.

Among the possible authors, Barnabas, Apollos, and Priscilla and Aquila have been named by notable thinkers.

The community to which the Epistle was sent was probably Syrian or Palestinian.

71, 72. 109. Course of messenger conveying the Epistle from Rome to Tyre, for Syrian or Palestinian Christians (?65-69 A. D.).

MAP 22. ROME TO SYRIA AND PALESTINE
Epistle to the Hebrews

Make a map extending from Rome or Italy to Syria and Palestine and mark the course of messenger conveying the Epistle to the Hebrews. See Map 22.

STUDY XXII.—FOURTH DAY. Memory Verses, Heb. iv. 9, 15.

Read Heb. iv. The exhortation respecting the true Sabbath rest is concluded, and that is added relating to Christ as our High Priest.

GENERAL REFERENCES.

Purves, secs. 172, 272, 273; Bartlet, 277-289; McClymont, 116-122; Stevens, 483-522; Farrar (E .D.), 60, 61, 158-305; George Milligan, 3-170; Hast. Bib. Dict., art. "Epistle to Hebrews."

STUDY XXII.—FIFTH DAY. Memory Verse, Heb. v. 8.

Read Heb. v. The writer now gives the qualifications of all high priesthood, and shows that they are fulfilled in Christ, who has "learned obedience by the things which he suffered." He then seeks to bring the hearers of his message to the stage where they can receive the "solid food" of doctrine.

TOPICS FOR PERSONAL INVESTIGATION AND FOR ASSIGNMENT IN CLASS WORK.

1. The heavenly calling and character of the Church, Acts ii. 33; 1 Thess. i. 10; 2 Thess. ii. 14; 1 Cor. xiii. 12; Rom. viii. 18; Col. iii. 1-4; Eph. ii. 6, 7; Phil. iii. 14, 20, 21; 2 Tim. iv. 8, 18; 1 Peter i. 4; Jude verse 24; 2 Peter i. 10, 11; Heb. iii. 1; xii. 22, 23; Rev. xxi. 9, 27; 1 John iii. 2, 3.

2. Alexandria, its life and thought. Farrar (E. D.), 158-185; Hast. Bib. Dict.

3. The Levitical system. Hast. Bib. Dict., arts. "Priests and Levites," "Priest in New Testament."

4. Melchizedek. N. C. B., 152-159; Bib. Dict.

5. The doctrine of final or eternal judgment (Heb. vi. 2). N. C. B., 142; Milligan, 38.

6. Authorship of the Epistle to the Hebrews. Milligan, 3-33; Farrar (E. D.), 185-222; 689-697.

STUDY XXII.—SIXTH DAY. Memory Verse, Heb. vi. 18.

Read Heb. vi. The appeal, continued in this chapter, is that the Hebrew Christians pass out of the "first principles of Christ, and press on unto perfection." To those who revert to the old life the author holds out no hope of renewed repentance, since they "crucify to themselves the Son of God afresh, and put him to an open shame." But he is "persuaded better things" of his readers, and desires that they be active and persevering, since God makes sure, even by oath, their hope, which enters into that within the veil, whither as a forerunner Jesus has

entered, "having become a high priest forever after the order of Melchizedek."

QUESTIONS FOR WRITTEN ANSWERS.

1. Give the names of writers of Epistles already reviewed, representing at least three different modes of thought. See Narrative.

2. Why is the Epistle to the Hebrews no longer assigned to Paul? See Narrative.

3. Give some points of contrast between this Epistle and Paul's writings. See Narrative.

4. Mention five persons who have been thought of as author of Hebrews. See Narrative.

5. To whom is Christ the Son shown in this Epistle to be superior?

STUDY XXII.—SEVENTH DAY. Memory Verse, Heb. vii. 25.

Read Heb. vii. The character and greatness of the priest king, Melchizedek, and the need of a priesthood of a higher order than the Levitical are presented, and it is shown that Christ meets all the conditions. "For such a high priest became us, holy, guileless, undefiled, separated from sinners, and made higher than the heavens."

PERSONAL THOUGHT.

"Let us, therefore, draw near with boldness unto the throne of grace." Heb. iv. 6.

Those who have the most abundant privileges often make the least use of them.

With what jealous interest would the high priest prize his right to enter once a year, with trembling, into the dread silence and darkness behind the veil. And do I, who can come at any moment, "with boldness, unto the throne of grace," make such use as I ought and as I need of my great right?

PART VI—TWENTY-THIRD WEEK

THE LIFE OF CHRIST AND THE FOUNDING OF THE EARLY CHURCH GIVEN HISTORIC, WRITTEN FORM

STUDY XXIII.—First Day. Memory Verse, Heb. viii. 2.

Read Heb. viii. 1-5.

Narrative.

Oral Gospels

It is not easy for most readers to realize that until about the date now reached none of the written Gospels had appeared. Placed first in the New Testament, as it is familiarly known, they are almost unconsciously thought of as being first in time. But oral Gospels,[1] in the form of apostolic sermons or accounts of Christ's words and deeds, death and resurrection, were doubtless constantly used from the beginning, and by repetition would tend to assume fixity of outline. This body of narrative, in nearly the words first employed by the apostles as the original witnesses, would be repeated from one worker to another throughout the Churches, and become a common possession. But in time the need would become apparent of reducing these current narratives to permanent, written form. It is regarded by some as probable that the Epistles of Paul quickened this demand that the account of Christ's life should be written.

[1] Purves, secs. 301-303; Bartlet, 352-363; Hast. Bib. Dict., II. 238-240.

Synoptic Gospels

Thus arose our first three Gospels[1] which seem to have been accepted almost at once as having apostolic authority. The course of events in these three Gospels is almost exactly the same, from the ministry of John the Baptist, with which Mark opens, onward, so they are called Synoptic Gospels. The Gospel of John is distinct, and will be considered later with his other writings.

Gospel of Mark

Of the Synoptic Gospels, Mark is now regarded as having been written first, and probably at Rome, shortly after Peter's death. It contains, in large degree, the substance of Peter's narrative of Christ's life in his sermons, as heard and remembered by John Mark. It is the Gospel of Deeds, graphic and chronological, and supplies the basis of events common to the Synoptic Gospels. It may safely be dated in the years 65-70 A. D.[2]

Gospel of Matthew

If it was given to Peter, through Mark, to leave to the Church for all time the simple, vivid, original Gospel of action, it was granted to Matthew to produce what has been termed "the most important book that has ever been written," the Gospel of our Lord's kingly majesty, great public discourses, and fulfillment of Old Testament prophecy. Its immense value arises from the fact that it appears to reproduce most directly Christ's main doctrinal sayings or discourses, the *logia*. These may have been written by Matthew in Aramaic, thus accounting for the early tradition that his Gospel was written in Hebrew, which is not proven. This Gospel in Greek was probably written in Galilee or Syria in the years from 67 to 75 A. D., with its immediate aim, like that of the Epistle to the Hebrews, to confirm the wavering faith of Jewish Christians.[3]

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[1] Only the simplest historical setting and characterization of the several Gospels are given in this book. See statement at close of Narrative.

[2] Bartlet, 364-369; Purves, sec. 278; McClymont, 21-26; Hast, Bib. Dict., III, 248-262.

[3] Bartlet, 353-363, 369-371; Purves, sec. 277; Hast. Bib. Dict., III, 296-305.

Gospel of Luke

If Mark wrote the *realistic* Gospel and Matthew the *Messianic,* Luke composed what may be called the *catholic* Gospel, "the most beautiful book that has ever been written," Matthew is suggestive of the past and the Jews; Mark, of the present and the Romans; Luke, of the future and the race. It bears the impress of a historian, a man of literary and artistic temperament, a soul radiant with universal sympathy, in communion with Pauline ideals. Rome, Cæsarea, and Antioch have been thought of as favorable places for its preparation. Says Adeney, "St. Luke's connection with Philippi *suggests* that city."[1] Its date ranges from 70 to 80 A. D.[2]

The Acts of the Apostles

From Luke came the two longest writings of the New Testament. His Gospel is the most extended, and next to it is the Acts of the Apostles. The latter is also one of the first in importance. It is the chief authority, either within or without the Bible, for the founding of the Church and its early growth. "The first thirty years of Church life was a vast subject to take in hand, but Luke understood the true principle of dealing with it." He gathers the record around personalities—first, Peter, and, second, Paul—who are "represented as a pair of athletes wrestling on behalf of the Church." Altogether there are one hundred and ten persons named in its pages, and how distinctly each appears! Then how perfectly the entire record is welded together into one whole! "Without any jar or break from the small beginnings at Jerusalem we are led on, step by step, with increasing interest and enthusiasm, to the great climax of Paul at Rome."[3] If we ask for Luke's immediate motive in both writings, it may be that, in a time of growing persecution by the empire, he would exhibit the full spirit of Chris-

[1] *Biblical Introduction*, 310.

[2] Bartlet, 409-417; Purves, sec. 279; Moffatt, 271-274; N. C. B., 3-33; Hast. Bib. Dict., 162-173.

[3] Rackham, xiii-xlvii.

tianity, and show how, in earlier and happier years, at all points of trial, the State pronounced in its favor. The date of the Acts is probably between 72 and 82 A. D.[1]

Historical Place, Not Full Treatment

The production and historical place of the above-named writings are here given. The full treatment of the characteristics, relationships, and contents of the several Gospels can be found in *Studies in the Life of Christ*, of this series of text-books, and, of the Acts, in Studies I—XV of this text-book.

Above all, do not neglect the memory verses. The great words of Scripture, if once firmly fixed in the mind, will follow our ship like sea gulls through all the stormy passage of life.

STUDY XXIII.—SECOND DAY. Memory Verse, Heb. viii. 11.

Read Heb. viii. The author indicates in this chapter the general condition under which Christ exercises his high-priestly ministry, as they fix the nature of the new covenant, which is finely pictured by a great passage from Jeremiah.[2]

SCRIPTURE SCHEME.

General conditions of Christ's high-priestly ministry, Heb. viii.; Five points of contrast with the Levitical system, ix—x. 18; Exhortation to draw near and remain true, x. 19-39; Faith and its heroes, xi; God's discipline through suffering, xii. 1-13; Purity of the Church, 14-17; Two dispensations compared, 18-29; Practical duties, and closing requests, greetings, and benedictions, xiii.

(Concluded from Study XXII, Second Day.)

Ramsay (St. P.), 1-28, 304-312, 386-389; Rackham, Introduction; N. C. B., 3-30; Hast. Bib. Dict., I, 25-35.

[2] Jer. xxxi. 31-34.

STUDY XXIII.—THIRD DAY. Memory Verse, Heb. ix. 14.

Read Heb. ix. There are now given five points of contrast: First, as to the place of ministry, instead of the earthly tabernacle, Christ ministers in the heavenly; second, as to the offering, instead of animal life, it is his own life offered continuously, in his eternal spiritual estate; third, as to the power and effect of this offering, instead of only ceremonial cleanness, Christ's work produces a real cleansing of the conscience, and hallowing of the new covenant; fourth, as to the frequency of the offering, instead of being "year by year," it is "once" and forever.

MAP AND LESSON OUTLINE.

Until about the date now reached, none of the written Gospels had appeared.

Oral Gospels were doubtless in use from the beginning of the Early Church era.

The passing away of some of the leading apostles and the appearance of Paul's Epistles led to writing the Gospels.

The Gospel of Mark was probably written first, giving the original account of Christ's deeds.

110. *Locate on a map the origin of Gospel of Mark at Rome (65-70 A. D.).*

The Gospel of Matthew is perhaps the most important as containing the *logia* or sayings of Christ.

111. *Locate the probable origin of the Gospel of Matthew in Syria (67-75 A. D.).*

The Gospel of Luke is regarded as the most beautiful and catholic in form and spirit.

112. *Locate the possible origin of the Gospel of Luke at Philippi (70-80 A. D.).*

The Acts of the Apostles is most valuable, as giving the founding and early growth of the Church.

113. *Locate the possible origin of the Acts of the Apostles at Rome (72-82 A. D.).*

MAP 23. ROME TO SYRIA
Production of the Gospels and the Acts

Make a map extending from Rome eastward to Palestine, and locate as clearly as possible the places of origin of the Synoptic Gospels and the Acts of the Apostles. See Map 23.

STUDY XXIII.—FOURTH DAY. Memory Verse, Heb. x. 14.

Read Heb. x. A fifth point of contrast is the finality of Christ's offering in its power to cleanse, consecrate, and perfect the believer, who is, therefore, to draw near in an attitude of faith, hope, and love, as partaking in high-priesthood. The readers are warned of judgment upon apostasy, and encouraged to patient endurance.

GENERAL REFERENCES.

Purves, secs. 1-6, 277-280, 301-304; Bartlet, 168-172, 352-371, 409-417, 509-511; McClymont, 1-46; Stevens, 1-7, 247-249; George Milligan, entire; Hast. Bib. Dict., arts. "Gospels," "Acts of the Apostles."

STUDY XXIII.—FIFTH DAY. Memory Verse, Heb. xi. 6.

Read Heb. xi. There is now given a statement of the meaning of faith, and a roll of its Old Testament exemplars.

Topics for Personal Investigation and for Assignment in Class Work.

1. The earthly history of the Church. Acts i. 1-8; ii. 1-4; viii. 4, 5; ix. 15; x. 44; xi. 26; xiii. 1-3; xv. 30, 31, 39, 40; xviii. 23; xix. 1, 10; xxii. 11; xxviii. 16, 30, 31; 2 Tim. iv. 6; 2 Peter i. 13, 14; Rev. i. 1; 1 John v. 20.

2. How and when the Synoptic Gospels were produced. See References in Narrative.

3. The historical accuracy and purpose of Acts. References in Narrative; Bartlet, 168-172; Stevens, 249.

4. Jewish war and fall of Jerusalem. Farrar (E. D.), 476-488, 557-563; Bartlet, 260-276; Bib. Dict.

5. Furniture of the Tabernacle, Heb. ix. 2-5. Farrar (E. D.), 265-270; Bib. Dict.

6. High-priestly service on the Day of Atonement (Heb. ix. 7). Farrar (E. D.), 276-278, 701-705; George Milligan, 162-165.

7. Christ's perfect high-priestly ministry (Heb. viii—x. 18). George Milligan, 134-161; Stevens, 506-514.

8. Heroes of faith (Heb. xi). Farrar (E. D.), 288-294; Stevens, 515-519.

9. Chastisement (Heb. xii. 5-11). N. C. B., 227-229.

10. Two covenants or dispensations (Heb. viii. 6-13; xii. 18-29). George Milligan, 171-191; Stevens, 490-497.

11. Sacrifice of praise (Heb. xiii. 15). N. C. B., 243; George Milligan, 180, 181.

STUDY XXIII.—Sixth Day. Memory Verse, Heb. xii. 1.

Read Heb. xii. The Christian is running a race. Suffering or chastening is shown to be a token of sonship. After a caution not to fall short of the grace of God, nor despise the birthright, Sinai and Zion are pictured. God's call is not to be refused.

Questions for Written Answers.

1. How did oral Gospels arise? See Narrative.

2. What New Testament writings were probably produced before written Gospels? See Narrative.

3. Within about what dates did the Synoptic Gospels appear? See Narrative.

4. Give three points concerning each of these Gospels. See Narrative.

5. What is the date of Acts, and perhaps Luke's immediate motive in his two writings? See Narrative.

6. Mention five topics in Heb. viii—xiii.

STUDY XXIII.—SEVENTH DAY. Memory Verse, Heb. xiii. 15.

Read Heb. xiii. The readers are urged to practice brotherly love, hospitality, care for the persecuted, purity, contentment, and freedom from avarice; to be responsive to right teachers and teaching, and to offer the sacrifice of praise and helpful deeds. The Epistle then closes with prayerful requests, salutations, and benedictions.

Rapidly review Parts V—VI.

PERSONAL THOUGHT.

"A sacrifice of praise to God continually . . . the fruit of lips which make confession to his name." Heb. xiii. 15.

Do I constantly praise God in my testimony?

Praise for blessings received is the best way of approach to more.

PART VII

THE CHURCH INSTRUCTED BY JOHN

TWENTY-FOURTH WEEK

THE SEER ON PATMOS—WARFARE OF GOOD AND EVIL—THE HEAVENLY JERUSALEM AND AN ETERNAL SONG

STUDY XXIV.—First Day. Memory Verse, Rev. i. 3. Read Rev. i.

Narrative.

Three Apostolic Leaders

Two leading apostles, Peter and Paul, both by their actions and writings, up to the point now reached, did most to give direction to early Church history. A third, the Apostle John, fills out the first century, and completes the period assigned to the Early Church.

Book of Revelation

The present view of scholars very generally places the Book of Revelation first among the Johannine writings, and holds that it was produced at Ephesus between 67 and 85 A. D.[1] It is not possible to determine the exact time when it was written. Most agree that it was after John left Patmos, for he says, Rev. i. 9, "I was in the isle." The most probable date is in the reign of Vespasian, and about 77 A. D.[2] The statement (Rev. i. 9)

[1] Bartlet, 404, 408; N. C. B., 56; M. S. Terry, *Biblical Apocalyptics*, 259; *Temple Bible*, vii.

[2] N. C. B., 56, 70; Bartlet, 399, 404, 408.

that the writer "was in the isle that is called Patmos, for the word of God and the testimony of Jesus," is rightly understood as meaning John's banishment to the island because of his preaching,[1] and has variously been placed in the reigns of Nero, Vespasian, and Domitian. The book partakes of the nature of both a prophetical and an apocalyptic work, the messages to the seven Churches being in the mode of the former, and the remainder of the book in that of the latter; for prophecy sought chiefly to lead God's people to repentance by warning them of judgments, while apocalypses were designed to encourage them under tribulation by showing that judgments were approaching their enemies. The last named is the main service of this most peculiar New Testament book. It is the Apocalypse or Revelation "of Jesus Christ." This is the notable and impressive feature of the book. From beginning to end Christ is divine, supreme, all-conquering. His redemptive work is also exalted. Note how it begins to find expression in this chapter i. 5, 7, 18.[2] It was a time of great trial to the Christian communities in the province of Asia and probably almost everywhere throughout the empire. The example of Nero's savage treatment of Christians at Rome would inspire a policy of attack upon them, and in many places Jewish hatred of the new sect would now find the officers of the State responsive to their vengeful purposes. It is evident that already at Smyrna and Philadelphia the Churches had suffered much from this source, and at Pergamum, Antipas and probably others had died "for the testimony of Jesus." At the same time the internal condition of the Churches called for searching admonition and rebuke. Worldliness was rife, subtle heresies were sapping the vigor of faith, and false leaders poisoning

[1] N. C. B., 130; Hast. Bib. Dict., IV, 259.

[2] See also v. 6, 13; vii. 14; xiii. 8.

the springs of morals, so that some were "lukewarm" and others "dead" to the influences of a true and holy gospel. For all these conditions, the words of John in the letters to the seven Churches of the province of Asia bring a searching and helpful message. Rev. i—iii.

Central Fact

The central portion of John's Apocalypse, or chapters iv—xx, forms a vast panorama of visions and symbols, from which one clear fact emerges—it is a picture or representation of conflict between good and evil. Let the reader or student fix upon this fact as the key to the chief message of this portion of the book, and whatever else may be obscure his effort to grasp the meaning of that which is written will not be fruitless; for the issue of this conflict is the supreme triumph of good.

Historical Background

This part of the Apocalypse has a terrible and sanguinary background of history, dark with wickedness and crime, and deeply stained with blood, during the later years of Nero's reign, the Jewish revolt against Rome, and the destruction of Jerusalem. The peace and security of to-day make it impossible to conceive of such scenes of violence and misery as almost filled the world at that time. Farrar says concerning the Apocalypse: "We must read it by the lurid light of the bale-fires of martyrdom. We must try to feel as Christians felt when they saw their brethren torn by the wild beasts of the amphitheater, or standing as living torches, each in his pitchy tunic, on one ghastly night at Rome. . . . It shows us the struggle of good and evil, of light and darkness. There is God and Satan; there is the Harlot City and the New Jerusalem; there is Michael and the Dragon; there is heaven and the abyss; there are the armies of the saints and the armies of the idolaters."[1]

Message Concealed

The very form and mode of expression of the Apocalypse may spring in part from the necessity of conceal-

[1] Farrar (M. B.), 518, 519.

ing its message from the officers and spies of the government. John wrote in parable and symbol that reading they might not understand. And so it happens that later generations have not understood, and even now to the mass of Christians the Revelation is a sealed book. It doubtless brought wondrous cheer to Christ's flock then, and it still has the same comfort for all who go beyond its figurative language and find its underlying truth.

Principles Given, Not Distant Events

"The object of the book is to nerve the trembling faith of the Asian Churches in the first place, and through these the whole Church, to face the strain of the present, and the probable agony of the immediate future."[1] "Hardly any book in the New Testament is so relative to the age that saw its birth, and less looks toward or is adapted to the distant future."[2] "It is a representation in which an idea, not the time needed for the expression of the idea, plays the chief part. While the Apocalypse embraces the whole period of the Christian dispensation, it sets before us within this period the action of great principles and not special incidents. In this respect it follows closely the lines of our Lord's last discourse in the three earlier Gospels."[3] In its opening sentences the book itself declares that "the time is at hand" and that through this revelation God enables John to show "the things which must shortly come to pass."

Christ Victorious Over Evil

The feature of the Apocalypse of John, which gives it power to comfort and inspire, is that it glorifies Christ, and declares that he shall be finally and forever victorious over all evil.

The Cross and Martyrdom

Conflict is the inevitable experience of the Church, and of every genuine Christian, in this age as really as it was in the first century. Truth can never be at peace with error, holiness with sin, Christ with Satan. The

[1] C. Anderson Scott, N. C. B., 64, 65.

[2] Bartlet, 406. [3] William Milligan, 158.

Apocalypse discloses the great principle of the cross for every disciple. If John's Gospel is the manifestation of Christ's martyrdom, the Apocalypse is the revelation of the martyrdom of his followers. The writer "knew no Christianity that does not, in one way or another, conduct the believer through tears and blood, through suffering and the cross, to the heavenly reward."[1]

Conflict, Preservation, Triumph

But, if the Christian has conflict, he has also divine preservation in the midst of strife, and shares in the triumph and dominion of his Lord. This, therefore, may explain the difficulty connected with the "resurrections" of Rev. xx. John views all believers as martyrs; for if not among those "beheaded," they are such as "worshiped not the beast, neither his image, and received not the mark upon their forehead and upon their hand" (verse 4). Both the statement that they "lived" and that they "reigned with Christ a thousand years" appear to be symbolic expressions of their triumph, the same as the first clause of the verse, "I saw thrones, and they sat upon them, and judgment was given unto them." The "second resurrection," so called, of verses 12, 13, and the resurrection of the unrighteous,[2] are also symbolic, but neither the first nor the second of these apocalyptic resurrections chronicles the actual final resurrection. They point to the fact of final resurrection, but do not give the form. They reveal the certain triumph of the righteous and overthrow of wicked men and evil powers.

A Redeemed Society and Fellowship of Praise

In like manner John's vision of "the bride, the wife of the Lamb . . . the holy city Jerusalem, coming down out of heaven from God,"[3] may be the conclusions of a message too great to be compressed into any language of earth; but they are eloquent of a glorious reality that is here and now, as well as in the future, an eternal city

[1] William Milligan, 169. [2] Terry, 450-453; William Milligan, 227.
[3] Rev. xxi. 9, 10.

and song, a redeemed society and fellowship of praise, in Christ and unto Christ, for evermore.

The Lord of Life

"It is this which gives the Apocalypse its place at the close and climax of the New Testament; this which gives it its place in the heart of Christ's disciples. It describes, as no other book does, the glory of our ascended Lord, and the triumphant issue of his conflict with evil; the pictures which it draws of heaven and those who dwell there, of the new life where 'there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain,' commend themselves to the Christian heart, not alone for their intrinsic beauty, but because Christ is so plainly set forth as the Lord of that life, and his sacrifice as the way by which men attain unto it."[1]

To the modern reader it is far more important to get the general impression of the Book of Revelation than the specific interpretation of the various symbolical representations. It has an intensely practical purpose and illustrates a well-nigh universal characteristic of Biblical prophecy. The prophets are all pessimists as to present conditions, but invincible optimists as to the final outcome.

STUDY XXIV.—SECOND DAY. Memory Verse, Rev. iii. 20.

Read Rev. ii. 1-11; iii. 14-22. The first message or letter is to the Church at Ephesus, the chief city of the province, where St. John resided (ii. 1-7). Smyrna alone of the seven cities flourishes to-day. Its Church was wholly commended[2] (ii. 8-10). Laodicea (iii. 14-22) was a small city until after the Roman period had begun; then it rapidly became great and rich. Destroyed by an earthquake in A. D. 60, it disdained on account of its

[1] N. C. B., 74. [2] Ramsay (Letters), 268.

wealth to seek help from the emperor in rebuilding, as many of the greatest cities of Asia had done. Its main trade was in garments made from the beautiful glossy black wool of its sheep. A remedy called "Phrygian Powder," for weakness of eyes, was probably prepared here. Mark the allusions in verses 17, 18. The messages to the seven Churches were designed to be representative and complete for the Church in general through all time.[1] "Throughout the messages to the seven cities it is evident that the writer knew the circumstances of each city, and alluded to many facts of its present or past life."[2]

SCRIPTURE SCHEME.

Superscription, Rev. i. 1-3; Salutation, 4-8; The Seer, 9, 10; The Son of man, 11-16; Commission to write, 17-20; To Ephesus, ii. 1-7; To Smyrna, 8-11; To Pergamum, 12-17; To Thyatira, 18-29; To Sardis, iii. 1-6; To Philadelphia, 7-13; To Laodicea, 14-22; Glory and worship in heaven: The Creator, the Redeemer, Rev. iv, v; Six seals, vi; First interlude: The numbered and the blessed, vii; Coming forth of the trumpets out of the seventh seal, viii. 1-6; Six trumpets, viii. 7—ix; Second interlude: Little book, temple, two witnesses, x—xi. 14; Seventh trumpet, xi. 15-19; Messiah's kingdom and its foes, xii—xiv; Preparation for the bowls, xv—xvi. 1; Seven bowls, xvi. 2-21; Mystic Babylon and her fall, Rev. xvii, xviii; Triumphant chorus, xix. 1-8; Angel's words to John, 9, 10; First stage of Christ's final triumph over evil, xix. 11—xx. 3; The martyr-righteous early and completely share in Christ's triumph, xx. 4-6; Second stage of Christ's final triumph over evil, and doom of unrighteous, 7-15; The Holy City from afar, xxi. 1-8; The same more fully described, xxi. 9—xxii. 5; Conclusion, xxii. 6-21.

STUDY XXIV.—THIRD DAY. Memory Verse, Rev. v. 9.

Read Rev. iv. 11—v. 10. As chapters ii and iii give the situation of the Church on earth, so chapters iv and v present the situation in heaven; in which the center

[1] Terry, 314. [2] Ramsay (Letters); Hast. Bib. Dict., IV, 555.

of praise and worship is God as Creator, and then as Redeemer, in the Lamb, who is able to open the sealed book.

MAP AND LESSON OUTLINE.

The three apostolic leaders, Peter, Paul, and John, fill out the first century.

114, 115. John's course from Ephesus to the island of Patmos and return to Ephesus (?67-75 A. D.).

The Book of Revelation placed first in date among the Johannine writings.

It was probably produced after John had left Patmos.

It partakes of the nature of both a prophetical and an apocalyptic work.

It exalts Christ and shows that he is divine and all-conquering.

The Churches of the province of Asia were passing through deep trials.

They were assailed both by persecution and by heresy and worldliness.

To them the Letters of the Apocalypse bring a searching and helpful message.

The central portion of the Apocalypse is a panorama of the conflict between good and evil.

Its background was the wicked and bloody reign of Nero.

Its object was to nerve the trembling faith of the Christians and cause them to stand firm.

It does this by showing that while there is conflict, there is preservation and triumph.

Its vision of the New Jerusalem suggests a redeemed society and fellowship of praise.

100, 116, 84. Course of messenger conveying the Apocalypse from Ephesus to the other six Churches of the province of Asia and returning to Ephesus (?77 A. D.).

Make a map of the province of Asia, in western Asia Minor, and the Island of Patmos. Mark the course of the apostle John from Ephesus to Patmos and return to Ephesus. Also mark the course of a messenger in conveying the Apocalypse with its messages to the seven Churches

named, by going from Ephesus, the first one, to each of the others in their order, and returning to Ephesus from Laodicea, the last one. See Map 24, sections 114, 115, and sections 100, 116, 84.

MAP 24. ASIAN CITIES AND PATMOS
Journeys of the Apocalypse

STUDY XXIV.—FOURTH DAY. Memory Verse, Rev. vii. 14.

Read Rev. vii. 9—viii. 6. With chapter vi the action of the book begins, and Christ opens six seals. In the first part of chapter vii, which forms an interlude, the saved compose a definite number, are sealed "on their foreheads," and assigned to the twelve tribes of Israel; in the latter part the unnumbered multitude of the saved are disclosed in perfect purity and joy. The one section may suggest Old Testament limitation, the other the unbounded fullness of gospel salvation. Chapter viii

notes the solemn hush of heaven at the opening of the seventh seal, which completes one series, by developing another of seven trumpets.

GENERAL REFERENCES.

Purves, secs. 313, 314, 318-320; Bartlet, 388-408; Blaikie, 489-492; McClymont, 153-155; Ramsay (Letters) entire; Stevens, 523-563; Farrar (E. D.), 416-453, 464-566; William Milligan, 1-160, 163-176, 193-233; Benham, 49-52; Hast. Bib. Dict., II, 680-683, 690, 691; IV, 239-266.

STUDY XXIV.—FIFTH DAY. Memory Verse, Rev. xii. 11.

Read Rev. xii. Dr. M. S. Terry[1] divides the Apocalypse into two parts, of which the first is the Revelation of the Lamb, i—xi, and the second the Revelation of the Bride, xii—xxii, and indicates that the second half of the book is a new cycle similar to the first half. Others would make the different series, seven seals, seven trumpets, seven bowls, like a spiral, each additional circle rising higher, and each approaching the same goal.[2] The "woman" (verse 1) is the symbol of God's true people; the child, of Christ, and perhaps of the infant Christian Church; the dragon, of the devil.

TOPICS FOR PERSONAL INVESTIGATION AND FOR ASSIGNMENT IN CLASS WORK.

1. The conflict and triumph of the Church. Acts iv. 1-4, 13, 21; ix. 13-15, 31; xii. 1-3, 11, 21-24; xiii. 8-12; 1 Thess. i. 6-8; 2 Thess. ii. 8, 9; Acts xix. 13-20; 1 Cor. xv. 5-7; Rom. viii. 35-37; Eph. vi. 10-13; 2 Tim. iv. 7, 8; 1 Peter v. 8-10; Heb. xi. 32-34; Rev. vii. 9; xii. 11; xvii. 14.

2. Nero and his reign. Farrar (E. D.), 11-52, 470-473, 528-543; Bib. Dict.

3. Vespasian. Bartlet, 399; Bib. Dict.

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[1] Terry, *Biblical Apocalyptics*, 271-274, 381.

[2] N. C. B., 69, 70; William Milligan, 95-101.

4. Patmos. Hurlbut, 133, 134; Bib. Dict.

5. Apocalyptic literature. Bartlet, 388-391; William Milligan, 1-35; N. C. B., 25-34; Bib. Dict.

6. The figures and language of the Apocalypse as found in the Old Testament. William Milligan, 71-77; Bartlet, 391.

7. Smyrna. Exp. Bib., 46-49; N. C. B., 140; Hast. Bib. Dict.

8. Pergamum. N. C. B., 141, 142; Exp. Bib., 49-51; Hast. Bib. Dict.

9. Laodicea. N. C. B., 155; Orr, *Neglected Factors*, 111; Hast. Bib. Dict.

10. Meaning of the period of three and one-half years, forty-two months, or twelve hundred and sixty days (Rev. xi. 2, 3; xii. 6, 14; xiii. 5). N. C. B., 218, 219, 237; Bartlet, 392, 395; William Milligan, 203; Temple Bible, xlii.

11. The precious stones used in the symbolism of the Holy City (Rev. xxi. 19, 20). Meyer, 481, 482; Hast. Bib. Dict., art. "Stones, Precious."

12. The invitation, "Come" (Rev. xxii. 7). Terry, *Biblical Apocalyptics*, 475; Exp. Bib., 386-388.

STUDY XXIV.—SIXTH DAY. Memory Verse, Rev. xxi. 4.

Read Rev. xxi. "The New Jerusalem is an ideal picture of the true Church now. . . . The picture may not yet be realized in fullness, but every blessing lined in upon its canvas is in principle the believer's now, and will be more and more his in actual experience as he opens his eye to see and his heart to receive."[1]

QUESTIONS FOR WRITTEN ANSWERS.

1. What three apostles most fully gave direction to Early Church growth? See Narrative.

2. What word gives the class of writing to which the book of Revelation belongs? See Narrative.

3. What place does the Apocalypse give to Christ and his atoning work? See Narrative.

4. Why did John need to conceal his message from Roman officers or spies? See Narrative.

5. What is the most probable date of the book? See Narrative.

[1] William Milligan, 229, 231.

6. How may the central portion of the Apocalypse be summed up? See Narrative.

7. What is to be the final result of Christ's conflict with evil?

8. Is John's vision of the New Jerusalem to be applied to the future alone, or also to the present?

STUDY XXIV.—SEVENTH DAY. Memory Verse, Rev. xxii. 17.

Read Rev. xxii. "The description of this heavenly city—the blessed goal of the Christian's longings and hopes—is probably the most magnificent passage in all apocalyptic literature. It has proved its power in the Christian life of all subsequent times, and its tones will be heard at the graves of the dead to the remotest age of Christian history. These pictures represent realities. Our Apocalypse stands as a splendid testimony to the undaunted confidence of a persecuted Church that goodness is mightier than evil, and that the kingdom of God will at length prevail."[1]

Memorize Rev. xxi. 1-7; xxii. 1-5.

PERSONAL THOUGHT.

"He that overcometh, I will give . . . to sit down with me in my throne." Rev. iii. 21.

It is the overcoming life that secures the reward, presented under the different figures in the letters of these chapters, and in Rev. xxi. 7.

Consider how much it means "to eat of the tree of life," "not to be hurt of the second death," to be given "the hidden manna," the "white stone," and "authority over the nations," to be arrayed in white garments," to have one's name in "the book of life," be an heir in the New Jerusalem, a "pillar" in the temple of God, and to sit enthroned with Christ. Are you overcoming?

[1] Stevens, 562, 563.

PART VII—TWENTY-FIFTH WEEK

THE BELOVED DISCIPLE TARRYING—GOD IS LIGHT, GOD IS LOVE

STUDY XXV.—First Day. Memory Verse, 1 John i. 3. Read 1 John i.

Narrative.

The Apostle John's Life

John first appears in the opening chapter of the Gospel that bears his name as a disciple of John the Baptist. With Andrew and Peter, Philip and Nathanael, he follows Christ. At a later date, when our Lord began his Galilean ministry, he more formally called James and John; and these with Peter may be regarded as the inner circle of his apostles. As such, they enjoyed the special privilege of witnessing certain events. They were with Christ when Jairus's daughter was raised, and also on the Mount of Transfiguration and in the Garden of Gethsemane. James and John were so severe and intense in spirit that Jesus called them "Boanerges," or "Sons of thunder." Their mother, Salome, is regarded by many as a sister of Mary the mother of Christ, thus making them first cousins of their Master. This may explain why she asked Christ that her sons might sit on his right and left hand in his kingdom. They desired that fire be called down from heaven upon the unfriendly Samaritan village. But John, who was probably Christ's youngest apostle, became known as "the disciple whom Jesus loved," leaned on his breast at the last supper, and had committed to his care the mother of Christ at the crucifixion. He outran Peter on

the way to the tomb, but stopped at the entrance, while his impetuous companion went in, when he followed. This shows that he was not the man to take the initiative, and in the Book of Acts it is "Peter and John" who healed the lame man at the Beautiful Gate, suffered arrest, and later visited Samaria to conserve the revival under Philip. Yet his future prominence in the Church was indicated in Christ's last interview with some of the apostles at the Sea of Galilee, and he is mentioned (Gal. ii. 9) among the "pillar" apostles, "who gave to me and Barnabas," says Paul, "the right hand of fellowship, that we should go unto the Gentiles, and they unto the circumcision." This agreement was not meant to be strictly and permanently binding; for the Lord had commanded the Twelve to go and make disciples of "all the nations." As to his presence and authority in Ephesus, Ramsay says, "We must recognize the authoritative succession in the Asian [province of Asia] Churches of those three writers: first and earliest him who speaks in the Pauline letters; secondly, him who wrote 'to the elect who are sojourners of the Dispersion in . . . Asia' and the other provinces [Peter]; lastly, the author of the Seven Letters." "John's authority was necessarily connected with his publicly recognized position as the head of those Asian Churches."[1] At what time John went to Ephesus is not known, but his presence and later ministry and influence in the province of Asia are well attested.[2]

John's Closing Years

Very beautiful are the accounts that have come down from later writers concerning St. John's saintly character and words and deeds in his apostolic ministry and serene old age at Ephesus. Some of these are plainly legendary, while others are so in keeping with what is known of him in the New Testament that they may be accepted, at

[1] Ramsay (Letters), 81.

[2] Hast. Bib. Dict., II. 682, 683. See also Benham, 49; Ramsay (Letters), 156, 157.

least as filling out the ideal of a life of stainless purity and unremitting devotion and love. A touching story is told by Clement of Alexandria of his reclaiming a youth who had been converted to the faith, but had fallen into evil ways and joined a band of robbers, even becoming their chief. When St. John again visited the city where he had committed the soul of this young man to the care of the bishop, and learned of what had occurred, he instantly left the church, in his habit as he was, and, arriving at the brigands' outpost, permitted himself to be captured, that he might be led to their chief. At sight of the apostle the young man fled, but John with swifter feet pursued and overtook him, and with entreaties and prayers won him back to Christ. More familiarly known is the relation by Jerome of how the venerable man, too old to walk, would be carried into the church, and used constantly to address his flock with the words, "Little children, love one another." When they, impatient at this repetition, asked for something new, he replied, "That precept of the Lord suffices for you." Thus in serenity and peace he fell asleep about the close of the first century, with which his life had largely run parallel. "If St. John really lived till the time of Trajan—that is, till about A. D. 100—there is no reason why Polycarp should not have known him."[1]

Date of John's Epistles and Gospel

In referring to the closing chapter of the Fourth Gospel, Bartlet observes: "This would point to a time somewhere about 90, when John would be hardly less than eighty years of age. Putting the Gospel, then, about 85-90 A. D., one would put the Epistles a little earlier."[2] "It is not quite certain which of the two books was written earlier; probably they were written about the same time, so that an approximate date, A. D. 90-100, if accepted

[1] Hast. Bib. Dict., II, 682.

[2] Bartlet, 436-438.

for the Gospel, will also hold good for the Epistle."[1] These statements give the general idea of many scholars as to about the date of these writings.

First John

So fully does the First Epistle of John belong to the General Epistles that it has no salutation nor any personal allusion. The name of John is not mentioned, and there is no indication of those for whom the letter was intended. Yet it is easy to perceive in the Epistle the writer of the Gospel. It not only has the same type of words and phrases, but similar deep and spiritual thoughts. "It is really a manual of Christian ethics, the answer of Christianity to the question which has been asked by the wisest heathens, 'What is the true end and object of man, and how can it be obtained?' St. John answers, 'It is to be found in the Word of Life, in the only begotten Son, who has brought union with the Eternal within our reach.'"[2] New forms of heresy have sprung up, under the lead of Cerinthus and others, who either taught that all matter is evil, and therefore the body of Christ was a mere seeming, not a reality, or else taught that the Divine nature could not enter into his sufferings in the atonement, and that Christ was separated from the man Jesus before he was crucified.[3] John powerfully confutes these errors, as he was best fitted to do of all men then living, because of his personal knowledge of Christ.

Second and Third John

John's Second and Third Epistles are classed in date and general circumstances with the First, but are very brief. The Third letter, at verse 9, has a reference to another writing, which is thought to be the Second Epistle.[4] Both shed much light upon the way in which life and belief were developing, for the Second letter is probably to a Church under the title of "the elect lady." Diotrephes, the chief pastor or "bishop" of this Church,

[1] Professor W. H. Bennett, N. C. B., 76.
[2] Canon Benham, *Temple Bible*, xvii, xviii.
[3] Bartlet, 428-433, 436.
[4] Bartlet, 420; N. C. B., 827.

appears to sympathize with the doctrines which John opposes, so that the situation resembles that of Paul and the Corinthian Church when Second Corinthians was written.[1]

Writing of John's Gospel

Probably with the writing of John's Gospel[2] the canonical books of the New Testament were completed, and the crowning element of Early Church life was supplied. It declares its purpose more fully than do the Synoptic writers, and reveals in its whole structure that it was prepared, as John says, "that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name."[3] And this may well be the aim of every writing relating to God and his Holy Word.

It will help us to understand the Epistles of John, if we remember that they were addressed to an age that had begun to refine away the simple historical facts of Christ's life, and to substitute a pretentious philosophical profundity for the elementary Christian virtues.

STUDY XXV.—SECOND DAY. Memory Verse, 1 John ii. 1.

Read 1 John ii. On the difficult verse, i. 10, Bartlet has this statement: "If we go still further and say, 'We have never sinned,' we make him out false—since he has revealed himself as a redeeming God. Yet, while none is impeccable, sin is no dire necessity. John's very object in writing is to teach the secret of exemption from sin. To abide in Him is to overcome sin. There is in-

[1] Bartlet, 418-423.

[2] It will be understood that no attempt is made here to give a presentation of the Fourth Gospel, as it is characterized and treated at length in *Studies in the Life of Christ*, of this series of text-books.

[3] John xx. 31; Purves, sec. 315; Bartlet, 431-441; McClymont, 33-40; Hast. Bib. Dict., II, 694-722.

finite power in the bearing away of sin by the sinless Lamb."[1]

SCRIPTURE SCHEME.

1 John: Introduction, i. 1-4; God is Light, i. 5—ii. 28; God is Love, ii. 29—v. 12; Conclusion, v. 13-21.

2 John: Salutation, verses 1-3; Occasion of the Epistle, 4; Exhortation to love and obedience, 5, 6; Warning against false teachers, 7-11; Conclusion, 12, 13.

3 John: Salutation to and commendation of Gaius, verses 1-4; In praise of hospitality, 5-8; Denunciation of Diotrephes, 9, 10; Basis of judgment, 11; Commendation of Demetrius, 12; Conclusion, 13, 14.

STUDY XXV.—THIRD DAY. Memory Verses, 1 John iii. 2, 3.

Read 1 John iii. Note that John lays stress upon the point that "we are" the children of God (verse 1). It is not a figure a speech, but a fact of our spiritual nature. And the hope of becoming more fully like Christ, should lead each to purify himself. In verses 6, 9, John asserts that, in its essence, this new life is the very opposite of sin, and goes on to show that it is love revealing itself in practical deeds.

MAP AND LESSON OUTLINE.

Summary of the Apostle John's life and work.

4, 22, 34, 80, 45. John's course from Jerusalem to Ephesus (?65 A. D.).

The successive relations of Paul, Peter, and John to the Churches of the province of Asia.

The accounts of John's saintly character, words, and deeds, and his serene old age at Ephesus.

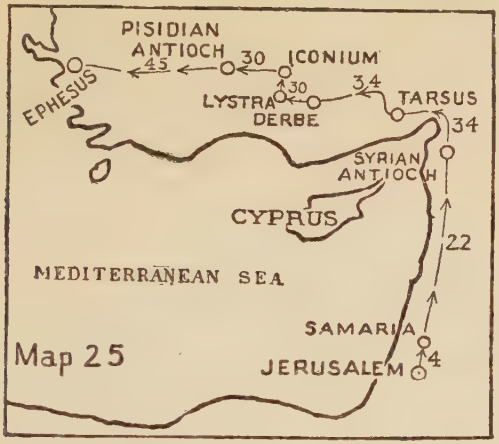
The touching story of his reclaiming a youthful Christian from a band of brigands.

His last counsel: "Little children, love one another."

His writing of his Epistles and the Fourth Gospel.

117. (Map 23). Locate the origin of the Gospel of John at Ephesus (?92-95 A. D.).

[1] Bartlet, 426, 427.



MAP 25. JERUSALEM TO EPHESUS
The Apostle John's Change of Field

Make a map of Palestine, Syria, and Asia Minor, and mark the course of John from Jerusalem to Ephesus. See Map 25. Also locate on Map 23 the production of the Gospel of John at Ephesus.

STUDY XXV.—FOURTH DAY. Memory Verses, 1 John iv. 18, 19.

Read 1 John iv. As chapter i. 5 states the great truth which gives direction to the first part of the Epistle, "God is light," so this chapter (verses 8, 16) declares the crowning truth of all revelation, "God is love," which controls the latter part of the Epistle.

GENERAL REFERENCES.

Purves, secs. 310-317; Bartlet, 418-441, 493-496; Blaikie, 489-493; McClymont, 33-40, 144-150; Stevens, 167-176, 564-592; Farrar (E. D.), 451-464, 566-677; Benham, 46-99; Hast. Bib. Dict., II, 681-742.

STUDY XXV.—FIFTH DAY. Memory Verse, 1 John v. 12.

Read 1 John v. Note that faith in Christ is the condition of spiritual life by which the world is overcome (verses 4, 5). In verses 18-20 is given a concluding summary.

TOPICS FOR PERSONAL INVESTIGATION AND FOR ASSIGNMENT IN CLASS WORK.

1. Belief, obedience, and love the enduring motive forces of the Church. Acts v. 14, 32; x. 43; James i. 6-8, 22, 25; ii. 8, 15, 16; 1 Thess. i. 3; Gal. v. 6; 1 Cor. xiii. 13; Rom. i. 5; xiii. 8; Eph. iii. 17-19; 1 Tim. i. 5; 1 Peter i. 21, 22; Jude verses 20, 21; Heb. xi. 6; 1 John v. 1, 2.

2. Last years of St. John. Cam. Bib., 9-27; Farrar (E. D.), 445-464.

3. John's definitions of God. Stevens, 177-179, 569-576, 592.

4. The Logos, as a term for Christ. Stevens, 577-585; Cam. Bib., 73; Hast. Bib. Dict.

5. "I write unto you, young men" (1 John ii. 13, 14). Farrar (E. D.), 620, 621; N. C. B., 297.

6. Sonship and Christlikeness (1 John iii. 1-3). Stevens, 590-592; Cam. Bib., 120-122.

7. Perfect love casting out fear (1 John iv. 18). Cam. Bib., 152.

8. Sin unto death (1 John v. 16, 17). Farrar (E. D.), 651-657; N. C. B., 318; Hast. Bib. Dict., IV, 535.

9. Eternal life (1 John v. 20). Stevens, 224-233; Hast. Bib. Dict., II, 732.

STUDY XXV.—SIXTH DAY. Memory Verse, 2 John verse 5.

Read 2 John. The best view is that the "elect lady" (verse 1) means the Church to which John writes, and "thine elect sister" (verse 13) is the Ephesian Church, or some other one, from which John writes.[1]

[1] Bartlet, 418; Cam. Bib., 175, 185.

QUESTIONS FOR WRITTEN ANSWERS.

1. What terms may be used to describe John's closing years? See Narrative.

2. Give about the date of the writing of John's Epistles and Gospel. See Narrative.

3. What two expressions or truths may be said to give direction to the thought of the First Epistle of John? See Fourth Day.

4. Is the Second Epistle of John written to an individual or to a Church? See Sixth Day.

5. What is the purpose for which the Gospel of John was written?

STUDY XXV.—SEVENTH DAY. Memory Verse, 3 John verse 11.

Read 3 John. Says Salmond: "The great interest of this Epistle lies in the insight which it gives into the ordinary life of the Christian communities of those early times and this wide Asiatic territory. It places us at the point of transition from the apostolic age to the post-apostolic."[1] At this point, therefore, the study of the Early Church appropriately closes.

Carefully review Part VII, and, very rapidly, the entire course.

PERSONAL THOUGHT.

"Beloved, if God so loved us, we also ought to love one another." 1 John iv. 11.

It is well that the last great word of God's long course of disclosure of his feeling and thought toward man, as given in the Bible, should be that of John's Epistle and Gospel, "God so loved."

What should be our first and last thought and feeling toward God and toward one another?

[1] S. D. F. Salmond, Hast. Bib. Dict., II, 742.

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